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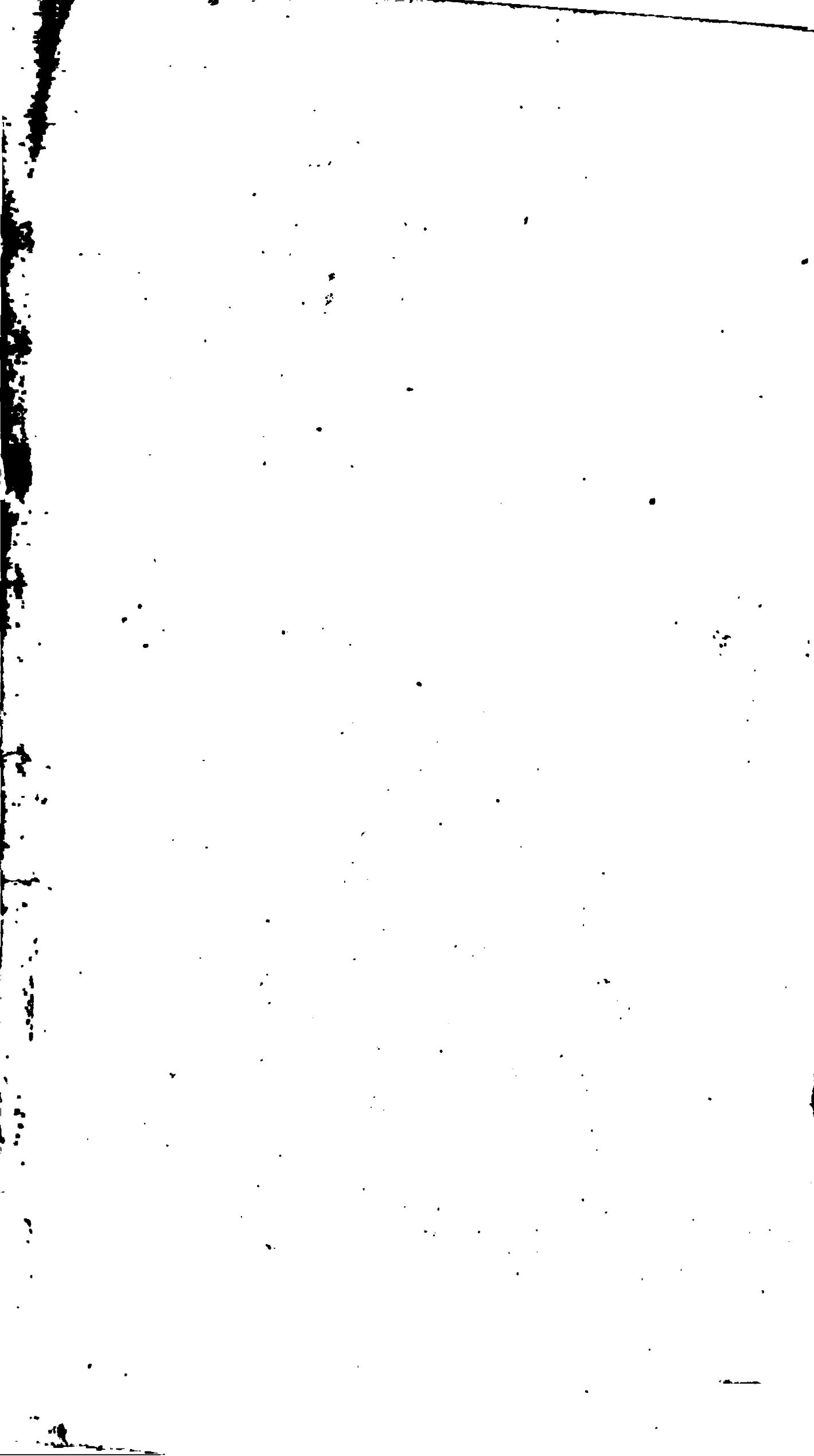
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A COMPLETE COMMENTARY, WITH *Etymological, Explanatory, Critical and Classical NOTES*

ON

MILTON'S Paradise Lost: EXPLAINING

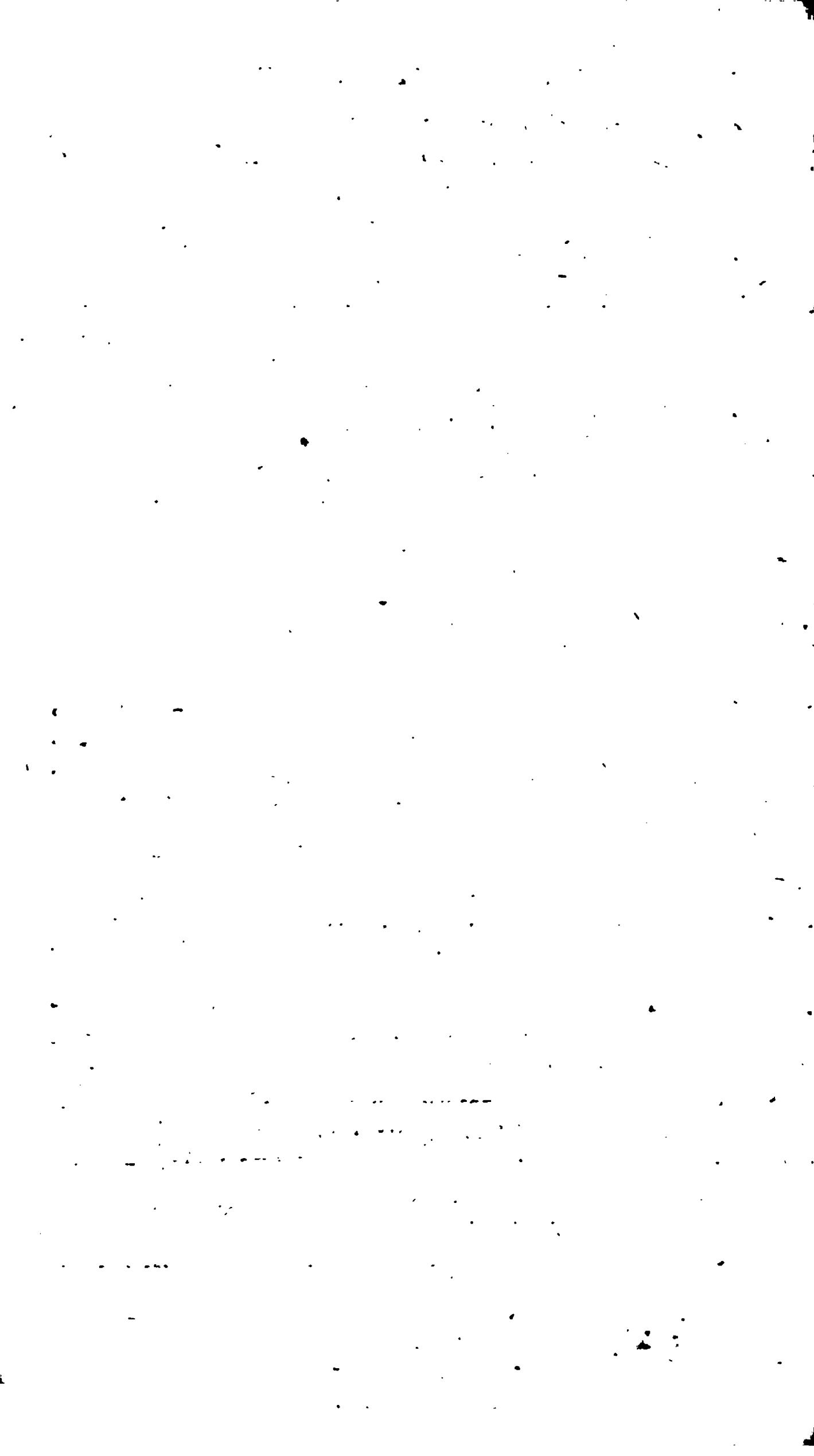
1. All the Hebrew, Chaldaic, Arabic, Syriac, Phœnician, Egyptian, Greek, Latin, Italian, Spanish, Portuguese, Danish, Russian, Tatarian, Saxon, Teutonic (or German) Dutch, Norman, (or Old French) Old English (or Scottish) Indian, American and Miltonian Words, i. e. Those of the Author's own Coining, thro' the whole Poem.
2. All the difficult Terms of Divinity, Philosophy, Mathematics, Astronomie, Astrology, History, Geography, Architecture, Navigation, Anatomy, Surgery, Chemistry, Alchemy, Hunting, Hawking, Gardening, and other Human Arts and Sciences.
3. All the fine Epithets, the Mythology (or Fables) of the Antients; all the Figures of Grammar and Rhetoric, Comparisons, Similes, Digressions, different Persons; and setting all the Transposed Sentences in a plain English Prose Order; with many new Theological, Critical, Historical and Political Observations, never published before. For without such a Work the Poem is useless to most Readers of it.

In magnis voluisse sat est. Tibull.

By JAMES PATERSON, M. A.
And PHILÓLOGIST.

LONDON:
Printed by the Proprietor, R. WALKER, in Fleet-Lane.

MDCCXLIV.



GEORGE R.

GEORGE the Second, by the Grace of God,
King of Great Britain, France and Ireland, De-
fender of the Faith, &c. To all, to whom
these Presents shall come, Greeting. WHEREAS Our
Trusty and Well-beloved James Paterson, Clerk, hath
humbly represented unto Us, That he hath, with great
Labour, Application, and Expence, composed a book,
entituled, *A Commentary, with Etymological, Explanatory,*
Critical and Classical Notes on MILTON's PARADISE
LOST, &c. (which Work will be comprised in one Vo-
lume in 12mo) and hath humbly besought Us to grant
him Our Royal Privilege and Licence, for the sole print-
ing, publishing, and vending the said Work; We be-
ing willing to give Encouragement to Works of this Na-
ture, which tend to the Advancement of Learning, are
graciously pleased to condescend to his Request: And do
therefore, by these Presents, grant unto the said James
Paterson, his Executors, Administrators and Assigns,
Our Royal Licence, for the sole printing, publishing,
and vending the aforesaid Work, for the Term of Four-
teen Years, to be computed from the Date hereof; strictly
forbidding all our Subjects, within Our Kingdoms and Do-
minions, to reprint the same, either in the like or any
other Volume or Volumes whatsoever, or to import, buy,
vend, utter, or distribute any Copies thereof, reprinted be-
yond the Seas, during the aforesaid Term of Fourteen
Years, without the Consent or Approbation of the said
James Paterson, his Heirs, Executors, Administrators and
Assigns, under their Hands and Seals first had and obtained,
as they will answer the contrary at their Peril, whereof
the Commissioners, and other Officers of our Customs, the
Masters and Wardens of our Company of Stationers are to
take Notice, that due Obedience be rendered to Our Pleasure
herein declared.

*Given at Our Court at St. James's the 14th Day of March
1743, in the Seventeenth Year of Our Reign.*

By His Majesty's Command,

HOLLES NEWCASTLE.



An Explication of the Abbreviations used in this Work.

HE B. for a Hebrew Word. Chal. for Chaldaic. Arab. for Arabic. Syr. for Syrian. Phœn. for Phœnician. Egypt, for Egyptian. Pers. for Persian. Turk. for Turkish, Tart. for Tartarian. Lat. for Latin. Gr. for Greek. Fr. for French. It. for Italian. Sp. for Spanish. Port. for Portuguese. Dan. for Danish. Rus. for Russian. Sax. for Saxon. Teut. for Teutonic. Dut. for Dutch. Nor. for Norman. Brit. for British. O. E. for Old English or Scottish. Ind. for Indian. Amer. for American. Milt. for Miltonian. Theol. Phil. Math. T. for a Term of Theology, Philosophy and Mathematics. Astrol. T. for an Astrological Term. Astron. T. for an Astronomical Term. Anat. T. for an Anatomical Term. A Hist. Geog. T. for an Historical or Geographical Term. A. T. of Archit. Navig. Surg. Bot. Chym. Alch. Phar. Phys. Hunt. Hawk. Gard. for a Term of Architecture, Navigation, Surgery, Botany, Chymistry, Alchymy, Pharmacy, Physick, Hunting, Hawking, Gardening. A. M. for *Anno Mundi*, in the Year of the World. A. D. for *Anno Domini*, in the Year of our Lord. A. U. C. for *Anno Urbis Conditæ*, in the Year of the Building of Rome. i. e. for *id est*, That is to say. q. or q. d. for *quasi dicas*, as if you should say so and so. &c. for *Ei cætera*, and so forth, when more Words might be set down. Fig. Rhet. Gram. for a Figure of Rhetoric, or Grammar. Obs. for Observe.



TO THE
READER.

MILTON's PARADISE LOST,
being an Original in it's Kind,
an Honour to the British Nation,
and the prime Poem in the
World; is justly esteemed and ad-
mired by every Englishman, and also by the
Learned Abroad.

The Iliads and Odysses of Homer, and the
Works of Virgil have had the Honour of a
thousand Commentators; therefore I thought
it necessary to add such a Commentary to this
as the great Work required.

At first I proposed to publish this Commen-
tary along with the Original Poem, with Al-
phabetical, Numerical Notes, and other Re-
ferences on the Margin of the Book; like the
Scholaftical Notes upon the Classics. But be-

To the READER.

ing opposed in the Design, I modell'd it into this Form. And considering that the Original Poem is in every One's Hand; this Commentary will be fuller, cheaper, and more portable to the Purchasers in one Volume.

The Critical Notes of the judicious Mr. Addison, the various but arbitrary Readings of the learned Dr. Bently, and the Confutation of them (so far as he went) by another learned Author, are all of a quite different Nature from my Design.

Two Authors only have attempted something of this Kind. The first is a very learned and judicious Gentleman of North-Britain, signed P.H. for Peter Home, about 50 Years ago.

But his Notes are (in my Opinion) useless to the Unlearned: Because they are full of the Original Words in Hebrew and Greek Characters, they abound with long and tedious Quotations out of the Greek, Latin, and Italian Authors. The Book is very rare; and therefore it is extravagantly dear. It is so also to the Learned, because they have all these in their several Originals. And he passes by many Original Words in the Poem untranslated (tho' he has done others of them well and with great Learning) viz. Busiris, Memphis, Goshen, Amram, Egypt, Pharaoh, Nile, Rhine, Danaw,

naw, Ister, Argob, Bashan, Armon, Solomon, Moab; Aroer, Nebo, Abarim, Heshbon, Horonaim; Seon, Sibma, Eleale, Peor, Sittim; Jofiah, Phoenician, Sidon, Libanus, Ezekiel, Azotus, Gath, Ascalon, Accaron, Gaza, Damascus, Abbana, Parphar, Ahaz, Osiris, Isis, Bethel, Dan, Eli, Sodom, Gibeah, Saturn, Rhea, Crete, Ida, Dodona, Adria, Celtic, Thebes, British, Armoric, Morocco, Biserta, Lemnos, Ægean, Imaus, Pigmies, Ormus, India, Python, Alcides, Æchalia, Thessaly, Lichas, Oeta, Eubœa, Serbon, Damiata, Casius, Medusa, Tantalus, Bengal, Scylla, Calabria, Scorpion, Barca, Cyrene, Orpheus, Thamyris, Phineus, Tatar, Ganges, Empedocles, Plato, Cleombrotus, Dominic, Francis, Peter, Paneas, Andromeda, Aaron, Hermes, Proteus, John, Selucia, Telassar, Enna, Proserpina, Ceres, Orontes, Castalia, Nyssa, Triton, Amalthea, Bacchus, Abassin, Amara, Hyacinth, Azores, Punic, Alcinous, Thracia, Rhodope, Crocodile, Achilles, Lavinia, Neptune, Cytharea, Pontus, Pales, Laertes, Illyria, Hermon, Cadmus, Æsculapius, Epidaurus, Scipio, Circe, Athens, Samson, Delilah, Xerxes, Susa, Memnon, Hellespont, Europe, Asia, Astracan, Bactra, Dicte, Deucalion, Pyrrha, Janus, Argus, Dothan, Samarcand, Oxus, Lahor, Pequin, Agra, Mogul, Ecbatana, Hispahan, Ophir, Niger, Fez, Algiers, Mexico, Montezume, Peru, Geryon, Sechem,

Hamath, Hermon, Carmel, Gibeon, Ajalon, and other proper Names; all which I have rendered into proper English; in which Garb some of them, so far as I know, never appeared before.

The next is Mr. Richardson, but he is not to be mentioned with the former, being most defective, and of little Service to the Curious Reader: for one half of his Book is taken up in an History of the Life and Circumstances of Mr. Milton; wherein he is rather a Biographer than an Annotator. Alas! How mean is this, in Comparison of Cowley's Life, by the Rev. Dr. Sprat, late Bishop of Rochester: 'Tis a Pity that he had not written Milton's Life also. And in the other Part of it he picks out only a Word here and there, and those are none of the most difficult, and in many Respects, of no Advantage to the Reader; for he sets down Words over and over, without any Explication, and enlarges upon others with long Paraphrases, Quotations and Breaks, where there is no need: So that a great Part of his Book is Blank Paper, and of no farther Use, than to enhance the Price of it. Parturiunt Montes!

But I had almost finished this Commentary before I had seen either of these; and their Imperfections encouraged me to prosecute this with the more Courage and Accuracy.

To the READER.

In this I have translated almost every Foreign Word into proper English, express'd them all in the same Number, Time, Mood, and Person, as they stand in the Poem itself; with two, three or four Words of the same Signification, but better known to the Unlearned. I have shewn the Original Language, their Etymology, Derivation and Composition; given a Reason for the Appellation of them, so far as was possible, for the Satisfaction of the Unlearned, that know not the Use of Dictionaries; and of Foreigners, who are Strangers to the Original Language of Milton: and I have omitted none that had the least apparent Difficulty; that this Work might be more serviceable to the meanest Capacities and Strangers; both which lose their Time and Labour in reading this most sublime Poem, without such a Key. And to prevent mentioning the Originals in Hebrew, Greek, Latin, &c. as much as possible, I have pointed at them, by writing our own Words derived from these, in other Characters, which will give the Curious Reader a Hint of the primitive Language. I have explained all the abstruse Terms of Arts and Sciences, all the Fables of the Antients; shewed all the Similes or Comparisons, pointed out all Figures of Grammar and Rhetoric, with the Digressions; and taken Notice of every New Person or Subject of each new Paragraph, where it was not very obvious and plain; that the Reader may the more readily understand

what he reads, and may retain the Thread of the History in his Memory, as he goes on; and also may read with both Profit and Pleasure. I have placed all the transposed Sentences into a natural or plain English Prose-Order, but generally by Way of a short Paraphrase, not in the same Words of the Poem, for a certain Reason known to myself. For the Transposition of Words is an Ornament in Poetry only, and our Author has frequently made Use of that Liberty to his Advantage.

In the Indian, American and some old Words, I can neither satisfy myself nor my Reader, tho' no Pains have been wanting therein: Because there are no Grammars nor Dictionaries extant for many of them; and they are so obscure and antiquated, that the antient Poets, Historians, and Geographers have left them as they found them, without searching into their proper Derivation and Signification; now it is impossible to find out the proper English of them. Therefore I would bumbly recommended it to ingenuous Travellers, to search more carefully into these; for that will be an Improvement in Learning for future Ages.

I have avoided Repetitions as much as pos-
sible, which cannot be done in so many Thousands
of Words, unless where they were at a great
Distance, or had various Senses. But rather
than any should be omitted, which want Expli-
cation,

To the READER

vii.

casion, I have mentioned some of them with References.

And no gender this Work were complete, I have explained also many other Foreign Words, as they occurred in my Notes; but are not in MILTON's Poem.

By perusing this Commentary, the Curious will observe and see,

I. What a vast Master MILTON has been in the Round of all the known Languages, useful Arts and Sciences among Men.

II. That the English Tongue is one of the most copious and beautiful, and also requires the more Study and Application, to understand it accurately; because it is enriched with the Spoils of all the rest. But as our Ancestors were most conversant with the Old Romans, Saxons, Germans and French; they have borrowed most of our Words from those; tho' many are come so far as from Chaldaea, Persia, Judaea, Egypt, Phoenicia and Greece also.

III. That this Commentary will be an useful Vocabulary to those that would learn this Language: And therefore I humbly recommend it to all Parents, School-masters, Tutors, Travellers, Merchants, Foreigners, and

viii **To the READER.**

and the Unlearned of both Sexes and all Conditions, both at Home and Abroad.

IV. That this Work will display fully the Benefits and the Ornaments of this incomparable Poem, to the Satisfaction, I hope, of every curious Admirer of Paradise Lost.

And now COURTEOUS READER, I introduce thee into a Paradise, that is replenished with all the Flowers and Beauties of the Universe. And I wish Thee as much real Pleasure and Profit in the Perusal of this Commentary; as I had Study, Labour and Expence in the Composition of it.

Your most humble Servant,

J. PATERSON.



A COM-

A COMPLETE
COMMENTARY,
 WITH
Etymological, Explanatory, Critical and Classical Notes
 ON
 MILTON's PARADISE LOST.

BOOK I.

Line 1.

IN these first six Lines, we have the Poet's *Exordium* or *Preface*, wherein he proposes the Subject of his following Poem; as is usual to all Authors. The Poet begins with a beautiful *Transposition of Words*, an Ornament in Poetry; they must be read or paraphrased in this *Natural Order*: O heavenly Muse, or Holy Spirit, aid or assist me, to sing or write of Man's first Sin, or Disobedience to God, and of the Fruit of that forbidden Tree, whose deadly Taste

brought Death, and all our Woe and Misery into this World, with the Loss of Paradise; till a Man, far greater than Adam, (i. e. the LORD JESUS CHRIST, the SECOND ADAM, the MESSIAS and HERO of this Heroic Poem) restore lost Mankind, and regain that most blessed Seat to them.

 OBSERV. 2. Poets are said to Sing, not to Write or Relate: because their Works are Musical, and at first were sung upon Pipes and other Instruments of Music; being Pastoral Songs, made in the Praise of God, his Works, their Swains, Flocks, Fields, &c.

Line 2. Mortal; French, Italian, Spanish, from the Latin; Deadly, bringing Death, making Men liable to Death: because Death was threatened to Adam, if he should taste of it; and was actually inflicted upon him and his Posterity for so doing; by a Figure of Rhetoric.

Line 4. Eden; an Hebrew Word. It signifies Pleasure and Delight: because it was the most pleasant Place upon Earth, and Paradise was in it. Eden was a Country in Chaldea, thought by some to be the same as Mesopotamia, near Babylon, lying between the Euphrates and the Tygris, well watered with these and other Rivers, and most fruitful. But the learned Huetius proves, that Eden lay on the South of Babylon, and the Terrestrial Paradise on the East Side of Eden, between the first joining of the Euphrates and the Tygris, and there parting again, when they make the Phison and the Gebon, which run into the Persian Gulph at different Mouths; as Moses has described these four Rivers, Gen. ii. 8---16. *De Situ Parad. Terrestris.* For these Properties it is highly commended in Holy Scripture, Gen. ii. 8. Isa. li 3. Ezek. xxxi. 8, 9, &c. And also by the antient Heathen Poets, under the Fable of Adonis (which in the Greek signifies Pleasure) who

Book I. MILTON's *Paradise Lost.* 11

who had *Golden Apples* under the Custody of a watchful *Dragon*.

Greater Man, i. e. The *Messias*, *Jesus Christ* the *Second Adam* and *Restorer* of lost Mankind to a celestial *Paradise*, by a *Figure of Rhetoric*.

Line 6. Muse; *Teutonic*, *Dutch*, *French*, *Italian*, *Latin* and *Greek*, from the *Hebrew*, *Matsa*, or *Musch*, i. e. To search or find out: because Poets *Mused* and *Searched* after *Wit*, *Learning*, and *Truth*. The *Muses* were Nine imaginary Deities; among the Old Heathen Poets they were accounted Goddesses of *Music*, *Poetry*, and all *Sciences*; and Patronesses of those that studied the *Liberal Arts* and *Sciences*, viz. *Clio*, *Urania*, *Galiope*, *Euterpe*, *Erato*, *Thalia*, *Melpemone*, *Terpsichore* and *Polyhymnia*; all which are Greek Names. These Poets invoked some one or all of them to their Assistance, in the Beginning of their *Works*. But our *Divine Poet* implores the *Influence* and *Aid* of the *Holy* and *Eternal Spirit*, who is here described.

Secret. French from the *Latin*, i. e. Set Apart; private, hidden, not publickly known.  OBS. Dr. Bentley reads *Sacred*, contrary to the Authority of all the *Editions*, to the *Nature* and *Situation* of the *Place*; being the Top of Mount Sinai, which was hid among the Clouds, and visited by few or none. But his *Reasons* for this, and many other of his new, useless, and arbitrary *Readings*, are fully confuted by the Learned Author of the *Review of the Text* of this *Poem*, so far as he went; and as they are of no Benefit to the Readers, I shall take no farther Notice of them; only adding these beautiful Lines of my worthy Friend, Mr. Robert Dyer, of the Stamp-Office in *Lincoln's-Inn*:

Sagacious

*Sagacious Bently, quick of Sight,
Corrects the Faults of Milton blind ;
And plainly shews, how void of Light
The Poet's Eyes, the Critick's Mind.*

Line 7. *Oreb, Horeb or Choreb, Hebrew, i. e. Dryness*; for it was a Desert or Dry Mountain in *Arabia the Stony*, where there was little or no Water, Deut. viii. 15. *Horeb* is a Part of Mount *Sinai* on the West Side; and *Sinai* lies on the East Side of it. There *Moses* fed the Flock of *Jethro*, and there God appeared to him first in a burning Bush, Exod. iii. 1.

Sinai; *Heb.* from *Seneh*, i. e. A Bush or Thorn: because these *Bushes* grew thereon in Abundance. It is a very steep and high Mountain in *Arabia the Stony*; about 156 Miles from *Jerusalem* to the South. These are not two distinct Mountains, but one, which is parted into two Tops, like *Parnassus*, &c. of which *Sinai* is the highest; having a fair and spacious Plain between them: that Top towards the West is called *Horeb*; and that to the East *Sinai*. The Mountain is round, takes 7000 Steps to the Top, has some *Olive Trees*, *Fig Trees*, *Date Trees*, &c. and several *Chapels*, *Monasteries*, *Cells* and *Mosques*, &c. It is called the *Mount of God*; because it is a great one; or because God appeared thereon frequently to *Moses*; and delivered his *Law* there; by the Turks, *Gibol Mousa*, i. e. the *Mount of Moses*; by the *Arabians*, *Tor*. i. e. The Mountain. Very much Veneration is still paid to this *Mountain*, on account of that *antient and extraordinary Holiness* when the Almighty appeared upon it to *Moses*.

Line 8. *Shepherd*; *Sax. Dut. Teut.* from the *Heb. Scheb.* i. e. A Keeper of Sheep. It was one of

of the most antient, pleasant, profitable and honourable Employments; not only practised by Kings, Princes, and great Men, among the Jews, but Gentiles also: for three of the most renowned Monarchies upon Earth were founded by Shepherds. Here, Moses, who was a Shepherd there 40 Years, wrote the first and only best *History of the Creation, and Fall of Man,* the *Loss of Paradise* and his *Laws*, by the Inspiration of the Holy Spirit; for the Instruction of the Children of Israel, God's Chosen People, and of all other Nations, who had the Happiness of enjoying them afterwards, by a *Figure of Rhet.* See Book XI. N. 436. and Book XII. N. 170.

Chosen Seed; i. e. The People of Israel, the Issue and Posterity of Abraham, Isaac and Jacob, by a *Figure of Rhetoric.*

Line 10. *Chaos;* Latin from the Greek, i. e. A wide Gulp of Confusion; the confused and mingled Heap of all the Elements or the first Matter, which God made in the Beginning of Time; and out of which He framed the Universe, Gen. i. 1. *Mercurius Trismegistus, Sanchoniathon, Hesiod, Aristophanes, Lucan, Euripides, Aristotle, Anaxagoras, the Sibylline Verses, Ovid, and other learned Heathens;* mention the *Chaos,* which they took from the *Writings of Moses* only. All these farther confirm and corroborate the Truth and Antiquity of his *History;* if it stood in need of any of their Testimonies.

Sion, Zion or Tzion. Hebrew; i. e. A Watch Tower; because it is the highest Hill thereabout, and from it one might see the Holy Land far and near. A Mountain on the North Side, and some Part of it within the City of Jerusalem, surrounded with steep Sides, high Rocks, and deep Ditches, except on the North Side; therefore it was very strong. Some of the *Jews* (Part

(Part of the old *Canaanites*) defended it against all the Force of the *Israelites*, *Josh.* 15. 63. till the valiant King *David* took it from them ; there he fortified the *Old Castle*, built the *Upper Town*, surrounded it with new *Walls*, and called it the *City of David* : there he kept his Court and Retinue, *2 Sam.* 5. 6. There were many fair Buildings and Houses of his Officers, especially his House of *Cedar Wood*, which he called the *Castle of Sion*, and the *Sepulchre of King David*, *Solomon*, &c. within a Rock : Some of their Ruins are to be seen still. It is elegantly described, *Psalm 48.* by *Josephus*, *Sands*, &c. *Sion* was also called the *Mount of the House of the Sanctuary*, and *Millo*, i. e. *Plenty* : because there was *Abundance* of all good Things for *David's Family*, and those of his *Nobles*. *Sion* was also a Type or Figure of the *Church of Christ*, *Heb.* 12. 22.  OBS. *Mount Moriah* and *Mount Sion* stood directly in the Centre, and *Mount Calvary* without the North-Gate, in the *Old Jerusalem*, and at a considerable Distance : but now *Mount Sion* is without the Walls upon the South Side, and *Mount Calvary* almost in the Middle of it.

Line 11. *Siloe*, *Siloah*, *Siloam*, *Shiloach*, *Heb.* i. e. *Sent* : for it was a *Brook* or *Spring* of Water gliding softly down *Mount Sion*, on the East Side of the *Temple of Jerusalem*, and at the Bottom of it made a *Pool*, which was *Sent* from *God*, at the Prayer of *Isaias*, a little before his Death, and when the City was closely besieged, as a *Blessing* or *Gift* ; to cure many Diseases among his People. Herein a *Blind Man* washed his Eyes at *Christ's Command*, and received his Eye-Sight, *John 9. 7.* There a *Tower* was built over it, by the Fall of which 18 Men were killed, *Luke 13. 4.* and afterward a *Church* : But now a *Tanner*

Book I. MILTON's Paradise Lost. 15

dresses his Hides in it, as the Rev. Mr. Maundrel testifies. In the first Edition it is Siloa's Brook.

Line 12. *Oracle*; Brit. Fr. Ital. Span. Dut. Fr. from the Lat. i. e. The Mouth or Place of Prayer: either because in it pious Men received Answers from the Mouth of God; or have prayed to, and consulted God in extraordinary Cases. Here the Temple of Jerusalem; where was the Sanctum Sanctorum, Lat. i. e. The most holy Place; by a Fig. of Rhet. See B. X. Note 182.

Line 13. *Invoke*; Fr. Span. Ital. Lat. i. e. To call upon, implore or intreat. Here; to pray for the Influence and Direction of the Holy Spirit.

Aid; Fr. Ital. Span. Help, Succour. Here, the Assistance, Influence and Inspiration of the Divine Spirit.

Adventurous; Fr. Ital. Span. Brit. from the Lat. Bold, Daring, Hazardous. Here this difficult Poem, by a Figure of Rhetoric.

Line 14. *Intends*; Fr. Ital. Span. from the Lat. designs, means, purposeth.

Soar; Ital. Dut. Poet. from the Gr. i. e. To draw; To fly high. Here, to aim at a most sublime and lofty Subject. It is applied to the Eagles, Hawks and other Birds, who fly aloft; by a Figure of Rhet.

Line 15. *Aonian, of Aonia*; Lat. from the Gr. from Aon the Son of Neptune, who settled here:

q. Aioos. Gr. i. e. Everlasting, a Country of Greece. i. e. Mount Parnassus, which was in Aonia or Boetia; a Place highly celebrated by the Antient Poets, consecrated to Apollo and the nine Muses: because that high Mountain yielded a most pleasant Prospect over many fair Countries, and the Ocean, which raised and impregnated the Imagination of Poets; by a Fig. of Rhet.

16 A COMMENTARY on Book I.

Line 16. *Unattempted*; *Miltonian*, from the *Lat.* i. e. Not Attempted. Here, not undertaken, tried, or written upon by any Authors before *Milton*. See N. 44.

Prose; *Fr.* *Dut.* *Teut.* *Ital.* *Span.* *Lat.* or from the *Hebrew* *Perasch*. i. e. an easy and plain Speech, unconfined to Measure: Common Conversation in speaking or writing; as it is opposite to Poetry; and used by *Historians*, *Grammarians* and *Orators*.

Rhyme; *Teut.* *Dut.* *Sax.* *Gr.* i. e. A Word flowing in fit Numbers; Poetry, Verse, Metre, i. e. A Subject never yet treated on by any Sort of Writers whatever.

Line 17. *Spirit*; *Fr.* *Span.* *Ital.* from the *Lat.* i. e. A Breath; the Life of Man, the Wind, an immaterial Being distinct from Matter. Here, the Holy and eternal Spirit of God. Obs. The Heathen Poets always invoked *Apollo*, the nine *Muses*, or some fictitious Deities, for their Assistance. But our Divine Poet implores the eternal Spirit, who inspired Moses in Composing his *History of the Creation*, the *Fall of Man*, and the *Promise* of his *Redemption*; from whom the whole *Fable* of this incomparable *Herick Poem* is taken.

Prefer; *Fr.* *Ital.* *Span.* from the *Lat.* i. e. To carry before; to esteem above another Thing, to set more by, or to choose.

Line 18. *Temples*; *Dut.* *Teut.* *Sax.* *Fr.* *Span.* from the *Lat.* i. e. Contemplation, or Viewing from afar: because at first Places for the Service of God were upon Hills, and Open (*Sub Dio. Corn. Nepos.*) that Men might more readily look up to God in Prayer. The first *Temple* in the World was built by *Solomon* upon Mount *Moriah*, about A. M. 3000. Which all the World wondered

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dered at, and soon imitated; Churches, Chappels.

Line 21. *Dove like, or Like a Dove;* Dut. *Teut.* Sax. from the *Heb:* *Tobh.* i. e. *Good, Meek;* a Female Pigeon. Our Poet alludes to the *Hebrew Word Rachaph.* Gen. 1. 2. which we translate, *moved upon the Waters;* and implies the *Hatching* of a *Dove* or *Eagle* over her Young. *Deut.* 32. 11. So did the *Divine Spirit*, by his gentle Incubation upon the *Chaos*, infuse a prolific Virtue into the whole System of *Created Matter*, made it pregnant; and out of it produced the beautiful Fabrick of Heaven and Earth: by a *Fig. of Rhet.*

Brooding: Dut. *Sax.* O. E. i. e. To cherish, sitting on Eggs; hatching Eggs; as Fowls do; by a *Fig. of Rhet.*

Abyss; Fr. *Lat.* Gr. i. e. A *bottomless Pit.* Here, the Confluence of the first *Matter* or wide *Womb of Nature.* It is called the *Deep.* Gen. 1. 2.

Line 22. *Pregnant;* Fr. *Ital.* *Lat.* i. e. Big with Child; bearing or bringing forth. Here, fruitful; by a *Fig. of Rhet.*

Line 23. *Illumine;* *Milt.* by a *Figure of Grammar*, for *Illuminate.* *Lat.* i. e. To enlighten. Here, clear up my Understanding, give me *Wit* and *Eloquence.*

Support; Fr. from the *Lat.* To bear or prop up; to uphold. Here, to favour, back, countenance and assist.

Line 24. *Argument;* Fr. *Ital.* *Span.* from the *Lat.* A *Philosophical Term.* A Reason, Arguing, or Proof of something in Doubt. Here, a Subject to write on, such as *Paradise Lost*, &c.

Line 25. *Assert;* Fr. *Lat.* i. e. To Affirm. Here, to prove, maintain or shew *Divine Providence,*

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vidence, in making, ordering and preserving all things.

Providence; Fr. Ital. from the Lat. i. e. A *Foresight*; A Theological Term. A Fore-knowledge, Forecast. Here, the infinite *Wisdom* of God in the Government of the whole Creation. See Gen. 22. V. 8, and 14.

Line 27. Say; Here, Our *Poet* addresses his *Muse*, and proposes more fully the principal Subject of this *Work*.

Line 28. Tract; Fr. Lat. A Piece of Ground, a Country. Here, the dark *Region* of *Hell*, an invisible Place.

Line 29. Grand; Fr. from the Lat. i. e. Great. Here, *Adam* and *Eve*, our great Progenitors; by a Fig. of Rhet.

Line 32. Restraint; Fr. from the Lat. i. e. A keeping back, a Stop or Hindrance. Here, God's forbidding them to eat of that *Fruit*. Gen. 2. 17.

Line 33. Seduc'd, for Seduced; Fr. Ital. Lat. i. e. To lead aside or wrong. Here, deceived, drew them from their Obedience to God. See B. XI. N. 125.

Revolt; Fr. Ital. from the Lat. i. e. A flying back. A Military Term; a Rising of Men in Arms; a Rebellion. Here, Sinning against God, by a Fig of Rhet.

Line 34. Infernal; Fr. Ital. Span. Lat. i. e. Below or Hellish. Here the hellish *Serpent*, who entered into a real one, with Intent to deceive our first Parents. Here, the Devil, by a Fig of Rhet.

☞ Obs. It doth not appear to us, at what Time the Angels fell. It was certainly before the Fall of Adam: for they tempted Him. It was not within the six Days of the Creation: for then God declared, that all was very good, Gen. 1. 31. But it was soon after the seventh Day or first Sabbath. They having sinned maliciously,

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liciously, and very speedily tempted our first Parents also.

Guile; Sax. Fr. Q. E. *To bewitch*: for *Wile*; Fraud, Craft, Deceit: for we often put *G.* for *W.* as *Guard* for *Ward*; *Guardian* for *War-dan*, *Gall* for *Wall*. and *W.* for *G.* as *Wallbrook* for *Gallbrook*; from *Lucius Gatus a Roman Captain*, slain there in an Engagement between the Romans and Franks in Nero's Time.

Line 36. Mother; Sax. Dan. Dut. Lat. Gr. from the *Perfian*. A Woman, that has brought forth a Child. Here, *Eve*, by a Fig. of Rhet.

Line 37. Host. Fr. Sp. from the *Lat.* i. e. A Foreigner or Stranger, for such invade Countries: an Army, an Enemy. Here, a Company of fallen Angels.

Line 38. Angels; All the Modern Languages of Europe, borrow this Word *Angel* from the Greek. i. e. A *Messenger*; And the Hebrew *Malachi* signifies the same, because these Celestial Beings are the *Messengers* of God. It denotes their *Office*, rather than their *Nature*. In other Words, they are called *Spirits*, *Ministers*, *Gods*, *Sons of God*, *Thrones*, &c. *Angels* are pure, Intellectual, Spiritual Beings, more noble by far than *Man*, the Glory and Perfection of the *Creation*; of all Creatures they come nearest to the Eternal Father of Spirits, in their *Spiritual Nature* and vast *Perfections*; which the Almighty makes use of, as his *Servants*, to execute his Orders thro' the whole *Creation*, altho' he stands in no Need of their Services.

Angels of the Prostitute: And so they are called, *Sbinas*, i. e. *Second*: Because they are second or next to God, *Psal. 68. 19*: Here, *Satans*, who had once been an *Holy*, but is now an *Apostate and Rebellious Angel*. See Note 243. and 737.

Aspiring.

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Aspiring. Fr. from the Lat. i. e. Breathing for or after a Thing ; seeking ambitiously, aiming at Honour ; Dignity or Pleasure.

Line 39. *Peers* ; Fr. Lat. i. e. Equals : i.e. for Satan's Pride and Ambition tempted him, not only to be advanced above them ; but to be equal to God, and to usurp Dominion over Him.

Line 41. *Ambitious* ; Fr. from the Lat. i. e. Going about : full of Ambition, greedy of Honour and Glory. See B. XII. Note 511.

Aim ; Fr. The Point, where one looks to shoot at a Mark. Here ; a Design or Purpose.

Line 42. *Monarchy* ; Lat. Gr. i. e. A Government consisting of one Person alone ; when the Supreme Power and Dominion of a Nation is placed in One Single Person. Here, the absolute Government of God, the Supreme Lord of Heaven and Earth, by a Fig. of Rhet.

Line 43. *Impious* ; Fr. Lat. i. e. Not pious : Un-godly, wicked, daring.

Heaven, Sax. *Heofen*, i. e. Lifted up : because it is elevated and placed on high above us ; or because Men must lift up their Eyes to behold it. The lofty Throne of God.

Battle, or *Battel* ; Fr. A Military T. An Engagement, a general Fight between two Armies. Here, War and Discord between God and Satan. See Note 16.

Line 44. *Attempt* ; Fr. from the Lat. An Endeavour, an Undertaking or Trial.

Line 45. *Hurl'd*, for *Hurled* ; by a Figure of Grammar, q. d. *Whirled* : did fling or throw, cast away violently, or with a Whirling Noise. See N. 669 : and Numb. 35. 20.

Th' Etherial, for the *Etherial* ; Lat. from the Gr. i. e. Burning or Shining. *Ether* is the purest Air. Here the supreme or highest Heavens, the Heaven of Heavens and the Throne of God : from

from whence these Angels were drove, as soon as they had sinned and rebelled against their most Holy Creator, who is of purer Eyes than to behold Iniquity, even in Angels.

Line 46. Hidous; Fr. from the Lat. q. d. *Odi-
os,* hateful, horrible; dreadful, frightful and terrible to look at. Here is another Transposition of Words. Read thus, *The Almighty Power of God borked or threw Satan and his Ac-
complices headlong from the highest Heavens, with
most dreadful Ruin and Burning, down to the bot-
tomless Pit and everlasting Destruction.*

Combustion; Fr. Ital. from the Lat. i. e. Burning together: all in Flames of Fire, ever burning, but not consuming them.

Perdition; Fr. Ital. Lat. Destruction, utter Ruin. Here, eternal Destruction and Banishment from Heaven and Divine Favour.

Line 48. Adamantine; made of Adamant. Fr. Lat. from the Gr. i. e. *That cannot be conquered or broken in Pieces.* Here, Eternal Chains; as hard, durable and invincible, as an Adamant or Diamond; which is the hardest thing in Nature. See B. 4. Lin. 554. He means the eternal and durable Bars and Bonds of the Damned Angels.

Penal; Lat. i. e. of Punishment and Pain. Here, the just Wrath and Indignation of Almighty God, like a Flood of devouring Fire, is the Punishment of those damned Angels for ever, Mat. 25. 41. *Jude 6.*

Line 49. Defy; Fr. from the Lat. i. e. To an-
-make, to challenge, to but-brave or dare.

Th' Omnipotent, for the Omnipotent; Lat. i. e. able to do all things. Almighty God, by a Fig. of Rhet.

Line 50. Nine times; This is a certain for an uncertain Time, by an usual Fig. of Rhet. The Space of nine whole days and Nights, which implies a mighty, long and profound Astonish-
ment

ment of those *fallen Angels*. *Job's Friends* sat upon the Ground seven Days and seven Nights, Ch. 2. 13. and *Ezekiel* seven Days, Ch. 3. 15. So long our Poet supposeth those *Rebels* to be Thunder-struck and confounded at their *Dismal Fall*; which exceeds all human Imagination, and all the Astonishment or Consternation that ever was or will be again.

Line 51. *Crew*; Fr. from the Lat. *q. Acreu*, i. e. Increased in Number; a Company, Mob, or Gang of Thieves. Here, of *rebellious Angels*, by a Fig. of Rhet.

Line 52. *Vanquish'd*, for *Vanquished*; Fr. from the Lat. overcome, subdued, conquered.

Gulph; Fr. Ital. Dut. from the Gr. i. e. A *Bosom* or *Bay* of the Sea; a *Geographical T.* a Part of the Sea, that runs between two Lands, called *Streights*. Here, the *Depth of Hell*, by a Fig. of Rhet.

Line 54. *Reserv'd*, for *Reserved*; Fr. from the Lat. i. e. *kept in Store*; laid up, designed or intended.

Line 56. *Balerful*; Sax. O. E. sorrowful, terrible, over-whelmed with Shame and Grief.

Line 57. *Huge*; Sax. Q. E. i. e. *Heavy*; or Lat. i. e. *To increase*; great, large, vast, or exceeding much.

Dismay; Fr. Span. Lat. Astonishment, Consternation, by a Fig. of Rhet. taken from certain *Flowers*, which begin to fade through Heat, in the Month of *May*.

Line 58. *Obdurate*; Fr. Lat. i. e. *Hardned*; stubborn, wilful, obstinate and inflexible.

Line 59. *Ken*; Sax. *Cun* or *Kenne*. Dut. O. E. i. e. *To know, discern, or discover*: for tho' these wicked *Angels* have lost their Original *Innocence, Wisdom, Goodness, and Holiness*; yet they have still a vast Stock of *Natural and Experimental Knowledge*,

Knowledge, suitable to their sublime Nature ; and far transcending the Knowledge of Man.

Line 60. *Dismal*; Lat. *q. Dies Malus*, i. e. an unlucky Day. Or Dut. *Sax.* i. e. Dark; dreadful, hideous, terrible. See N. 56.

Situation; Fr. from the Lat. A Geog. T. The Manner of being Situated or Seated. Here, the State and Condition of a Person, by a Fig. of Rhet.

Line 61. *Dungeon*; Fr. Gr. i. e. Passing under Ground; a dark and loathsome Prison. Here, Hell, by a Fig. of Rhet.

Horrible; Fr. Span. Ital. from the Lat. Dreadful, hideous, terrible. ☉ Obs. Here, Milton places the Adjective after the Substantive, for an horrible Dungeon flam'd; which is seldom done in English Prose, yet it raiseth the Stile very much, and is a Beauty to the Language of a Poet. ☉ Obs. In these following Lines our Poet paints Hell with the strongest Ideas of Horror, Darkness, Confusion and Torments; far above any that ever wrote before him or since.

Line 62. *Furnace*. Fr. Ital. Dut. from the Lat. i. e. Black; or Gr. i. e. Fire or Light. A Place to melt Silver, Brass, Iron, &c. in, with the Force of Fire; an Oven, or Pit of Fire, Dan. 3. 6—22. Here, the Abyss or Hell, by a Fig. of Rhet.

Line 63. *Visible*; Fr. Lat. i. e. That may be seen; for Visible Darkness, i. e. Through that Darkness, the Torments of Hell might be readily discovered, as the Poet explains himself, to prevent a Contradiction.

Line 65. *Regions*; Fr. Lat. A Geogr. Term. Countries, Kingdoms; the same as Coasts. Acts 13. 15. Here, vast and large Places in Hell, wherein were different Sorts and Degrees of Torments, by a Fig. of Rhet.

Doleful;

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Doleful; Fr. Lat. i. e. Full of Dolor and Pain; sad, sorrowful, woeful.

Shades; Sax. Dut. Fear. Q. E. from Shadows; or. Gr. Heb. i. e., Te Darken. Dark and covered Places, hardly to be seen.; Unseen Regions of Darkness, the dismal Regions of the Dead. Here, Hell, the dark and sorrowful Seat of the Devils, by a Fig of Rhet.

Line 67. Hope; Sax. Dut. from the Heb. i. e. To desire; Expectation, Trust. Here, a Divine Grace.. Milton judiciously excludes all Hope from the Devils: And that is one grand Aggravation of their Doom and Misery, which is the Occasion of their Despair, implacable Malice and outragious Wickedness, against both God and Man to Eternity.. God has left them everlasting Monuments of his Justice.; but has made Men Objects of his Mercy now.

Line 68. Torture; Fr. Lat. A Torment, exquisite Pain, a Rack. Here, the Stings and Torments of the Devils, extreme Punishment for ever.

Line 69. Urge; Lat. from the Gr. Deth pres; constrain, move or vex excessively.

Deluge; Fr. Lat. i. e. Washing away. Here, a Flood of everlasting Fire and Brimstone in Hell. See more, B. XI. Note 842.

Line 70. Sulphur; Fr. Dut. Gr. i. e. A burning Salt, or Fire of some Earth; a congealed Mineral. We call it Brimstone from the British i. e. a Burning Stone; and Milton, Ever-burning Sulphur.

Line 73. Portion; Fr. Lat.. A Lot or Share of any thing. Here, the appointed Torment and Place of the Devils for ever and ever.

Line 74. Center; Fr. Ital. Span. Lat. from the Gr. i. e. A Point. An Astronomical T. The Middle Point of a Circle. Here, the Middle Point

of the Earth. i. e. Three times as far from Heaven, as the two *Poles* are distant from the *Equator*, which is a vast Distance indeed.

Pole; Fr. *Lat.* Gr. i. e. *Turning round*. An *Apron*.

T. The two Ends of an imaginary *Circle*, on which *Astronomers* say, the *World turns round* from *East* to *West* daily. The *Poles* are two, the *Artic* or *North Pole*; and the *Antarctic* or *South Pole*.

Line 78. *Discerns*; Fr. from the *Lat.* He perceives, knows or sees, by a *Fig.* of *Rhet.* Read, *There the Infernal Serpent soon sees the Companion of his Fall, overwhelmed with Floods and Whirlwinds of tempestuous Fire.*

Welt'ring, for *Weltering*; by a *Fig.* of *Gram.* Fr. from the *Lat.* Wallowing, tossing and tumbling up and down on the Ground. Here, in *Hell*, for Torment, Pain and Anguish.

Line 79. *One*; i. e. A Chief or *Prince* among the *Fallen Angels*, who was next to *Satan* in Power, and also in Guilt, by heading their Rebellion against the *Almighty*.

Crime; Fr. *Span.* *Lat.* from the *Gr.* i. e. *Judgment*: because every Sin deserves God's *Judgment*; and will be censured by him. A Fault, Sin or Offence against God.

Line 80. *Palæstine*; *Heb.* i. e. *Sprinkled with Dust and Sand*: because it is a very dry Land. A Country of *Asia* upon the *Mediterranean Sea*. It was called, 1. *Canaan*, from *Canaan* the Son of *Ham*. 2. *Philistæa* or *Palestine*, from a mighty People descended from *Mizraim*, another of his Sons. Gen. 10. 14. who inhabited some Part of it. 3. The *Land of Promise*: because God promised to give it to *Abraham* and his Posterity, for an Inheritance. 4. *Judea*; from *Judah*, whose *Offspring* had it long in Possession. And, 5. the *Holy Land*: because it was honoured with

God's extraordinary *Presence*, *Worship*, *Mercies*, *Blessings*, *Miracles* above all Countries upon Earth ; and with the *Nativity*, *Life*, *Actions* and *Doctrine* of the *Holy Jesus* and his *Apostles*. The *Jews* expelled the *Philistines* for their abominable *Idolatry* and other *Crimes* ; the *Romans* demolished those ; the *Saracens* and *Turks* have been Masters of it these thousand Years past. ☞ OBS. That tho' *Idolatry* was practised all the World over, yet our *Author* mentions this *Nation* in particular ; because the *Idols* hereafter described, were chiefly worshipped in it.

Line 81. Beel-zebub, Baal-zebub or Bel-zebub ; Heb. i. e. The Lord of Flies : either because the People believed, that he drove away and destroyed *Flies*, which very much infested them ; or because Multitudes of these Vermin swarmed about the *Blood* of the *Sacrifices*, offered to Him. He was worshipped first at *Babylon*, and then every where ; but chiefly by the People of *Ekron*, 2 Kings 1. 2. Here, it is the Name of one Grand *Prince* of the *Devils* and next to *Satan* ; our *Saviour* calls him the *Prince of the Devils*, Mat. 12. 24.

Arch-Enemy ; Gr. and Lat. i. e. *A grand or principal Enemy*. The *Apostle* describes him as a *fierce* and *hungry Lion*, roaring and raving after his *Prey* ; which is the most terrible of all the *Savage-kind*, 1 Pet. 5. 8.

Line 82. Satan ; Heb. i. e. The Adversary. The very Prince of all Devils. As there are different *Orders* and *Degrees* of the *Holy Angels* ; so there are still among the wicked Ones : their *Chief Prince* is called *Satan*, *Beel-zebub*, the *Old Serpent*, &c. For as every *good Angel* is not a *Michael* or a *Gabriel* : so every *Devil* is not a *Satan*, a *Lucifer*, &c. And a *Kingdom* is ascribed to him. Mat. 12. 26. Eph. 2. 2. See Note 38.

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Line 83. *Horrid*; Fr. Lat. Terrible, dreadful, dismal; because of his grievous Confusion. See N. 61. *Breaking Silence*: i. e. Satan began to speak; by a Fig. of Rhet.

Line 84. *If thou*. Here is Satan's first *Speech* to *Beel-zebub*; and it is a fine Picture of a Devil indeed; full of *Pride*, *Malice*, *Revenge*, *Obsturacy* and utmost *Confusion*, under his woful Fall and Torments.

Line 85. *Realms*; Fr. from the Lat. Kingdoms, Regions. See N. 65. Here, Heaven, where he had been once a blessed Subject, by a Fig. of Rhet.

Line 86. *Transcendent*; Fr. Lat. i. e. Going beyond; excessive, surpassing, exceeding great.

Line 87: *Myriads*; Fr. Ital. Lat. Gr. Millions. A certain for an uncertain Number. It implies, that there are vast Multitudes of those fallen Angels; that Satan exceeded them all in Glory; and that he was the *Ring-leader* of that *Rebellion*. The Number of them is perfectly known to God alone, but is vastly great; for there was a Legion. i. e. 6666 of them in one Man, *Mark* 5. 9. which is impossible, if they have Bodies. And our Lord had more than twelve Times that Number, at his Call, *Mat. 26. 53*. The Talmudists reckon 301,655,172 Regiments of Angels, and give Names to them also, but of their own Coining.

Mutual; Fr. Ital. Span. from the Lat. q. *Ex meo fit tuum*. Mine is made thine; i. e. *Alike on both Sides*; interchangeable, by Turns.

League; Fr. Ital. Span. from the Lat. i. e. *A Binding*, a Confederacy of rebellious Subjects against their King. Here, it was between Satan, Beelzebub, and the other Heads of that wicked Conspiracy against God; an united Conspiracy, by a Fig. of Rhet.

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Line 88. *United*; Fr. from the Lat. i. e. made one; joined together, combined, hand in hand.

Line 89. *Hazard*; Fr. Dut. A Chance, a Venture, Peril or Danger.

Enterprize; Fr. An Attempt, an Undertaking or Design. Here, the Conspiracy and Rebellion of Devils against God; by a Fig. of Rhet.

Line 91. *Pit*; Sax. Dut. from the Lat. i. e. A Well, a deep Hole in the Ground, a Dungeon.

See Note 61. Here Hell, by a Fig. of Rhet.

Line 93. *He*, i. e. the Almighty, whom Satan calls so in Contempt and Disdain.

Thunder; Sax. Dut. Teut. Fr. Lat. from the Gr. It is formed from the Sound Thunder. Thunder is the most surprising and terrible of all Meteors, caused by the Vapours exhaled from the Earth, by the Rays of the Sun up to the Air; which make a prodigious Noise; the Sulphureous and Nitrous Particles produce the Lightning. It is well known in all Parts of the World, except only in the Pacific Ocean upon the Coast of America. See Capt. Shovelock's Voyage. It is called the Voice of Jehovah, and excellently described, Psal. 29. 3--10.

Line 94. *Dire*. Lat. Dreadful, most terrible and cruel. Here, the Thunderbolts, by a Fig. of Rhet.

Line 95. *Potent*; Fr. Ital. from the Lat. Powerful, Mighty. See Note 49.

Victor. Fr. Span. Lat. A Conqueror, i. e. God Almighty, by a Fig. of Rhet.

Rage; Fr. Ital. Lat. from the Heb. To rush furiously upon One. Fury, Madness.

Line 96. *Inflict*; Lat. i. e. To fix in. To dash or strike together, to lay a Punishment or Blows upon one.

Line 97. *Lustre*, or *Lusture*; Fr. Dut. from the Lat. Brightness, Shining, Glory.

Fix'd;

Fix'd; *Lat.* Firm, stedfast, resolute, and unchangeable.

Line 98. Disdain; *Fr.* from the *Lat.* i. e. *Thinking unworthy*; A Scorn, Despite at one, arising from an Aversion, Hatred, Pride, and ill Nature.

Injur'd, for *Injured*; *Fr. Ital.* i. e. Affected with Injury or Wrong; abused, wronged, damaged, used contrary to *Law* and *Justice*.

Merit; *Fr. Ital. Span. Lat.* Desert, Deserving, worthy of Something, whether Good or Evil.

Line 99. Contend; *Lat.* To strive, to quarrel, to encounter or fight with one.

Line 100 Fierce; *Fr. Lat. Gr.* Cruel, stern, violent, outragious, furious.

Contention; *Fr.* from the *Lat.* A Strife, Quarrel, Dispute, Opposition. See Note 99.

Line 101. Innumerable; *Fr. Lat. i. e. Without Number*, Numberless, that cannot be counted for Multitudes. See N. 87.

Line 102. Dislike; *Sax. Milt.* i. e. Not to like, to disapprove of, reject or oppose.

Reign; *Fr.* from the *Lat.* A Rule, Government, or Administration of a Kingdom. Here, God's Government, by a Fig. of Rhet.

Preferring; *Fr.* from the *Lat.* i. e. Setting before another, esteeming one before another, setting more by one than another. Read, *Preferring me, he opposed his utmost Power with adverse Power.* See Note 17.

Line 103. Adverse; *Fr.* from the *Lat.* Contrary, opposite.

Oppos'd, for *Opposed*; *Fr.* from the *Lat.* i. e. To stand against; to put in Opposition, withheld, resisted. Read, *God opposed his utmost Power with my adverse Power.*

Line 104. Dubious; *Fr. Lat.* Doubtful, uncertain; for who knows the Issue of War!

Line 105. Throne; *Fr. Sp. Ital. Teut. Lat.* from

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the Gr. i. e. A Seat or Chair, raised two or three Steps from the Ground, adorned and set out with rich Coverings, for Kings to sit on at Times of publick Ceremonies; a Royal Seat. Here, the highest Heavens, which our Lord calls the Throne of God, Matt. 23. 22. by a Fig. of Rhet. See Book II. N. 310.

Field; Sax. *Dart*. *Territ*. A Piece of Ground for Tillage or Meadow. Here, the Battle; because Battles are generally fought upon plain Fields, by a Fig. of Rhet.

Line 106. *Th' Unconquerable*, for *The Unconquerable*; Fr. from the Lat. i. e. *That cannot be conquered*, that cannot be subdued or overcome. Here, inflexible, invincible.

Line 107. *Revenge*; Fr. A taking Satisfaction for an Affront or Injury done to one.

Immortal; Fr. *Lat.* i. e. without Death; that never dieth. Here, everlasting. See N. 2.

Line 108. *Submit*; Lat. i. e. To put under; to subject one's self to another, to humble; the same as yield, by a Fig. of Rhet.

Line 111. *Extort*; Fr. *Ital. Lat.* To force or wrest from another, to take away by Power or Violence. Read, *God's Wrath or Power shall never extort that Submission from me.*

Sue; Lat. A Law T. vulgarly, pursue; to prosecute by Law, to intreat earnestly, to pray for.

Line 112. *Suppliant*, for *Supplicant*; a Poetical Word from the *Lat.* Bending down, making humble *Supplication* or Request upon the bended Knee. Here, beseeching Pardon earnestly and submissively.

Deify; Fr. *Ital. Span. Lat.* i. e. To make a God of. Here, to acknowledge God's Power to be infinite and divine. ↗ Obs. It was usual with the *Heathens*, to worship their *Great Men*, when they were.

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were dead ; as a Reward for their *Virtues* : such were *Belus*, *Agamemnon*, *Hercules* and others.

Line 114. *Empire* ; Fr. *Lat.* Government, Command or Power. Here, *God's Dominion*, by a *Fig. of Rhet.*

Line 115. *Ignominy* ; Fr. *Span.* Ital. *Lat.* i. e. *A Lessening of one's Name* ; a Dishonour, a Disgrace, and the same as *Shame*, by a *Fig. of Rhet.*

Line 116. *Fate* ; Fr. *Lat.* i. e. *The Speech or Decree of God*. A Word much used by the Stoicks, and other *Heathen Philosophers*, for the *Providence of God* ; the eternal and unchangeable Course of Things, the unalterable *Law of Nature*, Destiny.

God's ; Here, the *Fallen Angels*. So *Satan* calls them in his *Pride and Vain Glory*, by a *Fig. of Rhet.*

Line 117. *Empyreal*, of the *Empyraeum*. *Lat.* from the *Gr.* i. e. *Fiery* ; A *Philos.* T. *Heavenly* ; *The highest Heaven* is called *Empyraeum* by the *Philosophers* ; because they conceive it to consist of pure, spiritual, comforting and uncreated *Fire* or *Glory* ; resulting from the Emanations of the *Deity*, who is called *Everlasting Fire*. *Is. 33. 14.* Here, an *Heavenly and Glorious Being*. It implies, that these miserable *Angels* were *Heaven-born* and *immortal Creatures*, altho' now *Sinful and Miserable*.

Substance ; *Lat. Fr. Ital.* A *Philosophical T.* Any Being, or Creature, that is compleat and perfect. i. e. *Subsisting or being by itself*. Here, this glorious and *Heavenly Being*, such as we are..

Line 118. *Experience* ; Fr. from the *Lat.* i. e. *Trial*. Knowledge gotten by Trial, Use or Practice.

Event ; *Fr. Ital. Lat.* i. e. *Coming out*. The Issue, Success,

Success, or End of Things. Here, of Satan's supposed War with the Almighty.

Line 119. Advanc't, for Advanced ; Fr. i. e. Coming on or to. Gone forward, raised, and improved in any Thing. Here, in *Foreknowledge* and *Experience*.

Line 120. Resolve ; Fr. Lat. i. e. to untie ; to bend the Mind, to design or purpose a Thing.

Line 121. Wage ; Teut. O. E. To hazard, to enter upon, begin, or join in War, by a *Fig. of Rhet.*

Line 122. Irreconcileable ; Lat. Read, *I resolve to be in eternal War by Force or Wile.* Not reconcileable ; Implacable, never to be made Friends.

Grand Foe ; Sax. Fr. Lat. i. e. A great Enemy. Here, God Almighty, by a *Fig. of Rhet.*

Line 123. Triumphs ; Fr. Dut. Teut. Lat. from the Gr. from a Name of Bacchus, who made the first Triumphs over the vanquished Indians ; a solemn and pompous Entry into Rome, &c. upon a Victory ; wherein the highest Honours were paid the Victorious Generals. Here, now rejoiceth.

Excess ; Fr. Lat. i. e. An Out-going, or going beyond Bounds ; exceeding overmuch of a Thing. Here, Abundance.

Line 124. Sole ; Ital. Sp. Fr. from the Lat. Alone, without any Competitor or Companion in the Government. Here, Absolute. Read, *And reigning by himself in the Excess of Gladness.*

Tyranny ; Fr. Lat. Gr. An arbitrary Power and Government of a Nation. See *Tyrant*, B. X. 466.

Line 125. Apostate ; Fr. Ital. Span. Lat. from the Gr. i. e. One standing off, or on the other Side. A Renegado, Backslider, or Deserter ; one who turns from the true Religion ; such as Julian the Apostate, &c. Here, Satan, who had forsaken his God and Creator ; by a *Fig. of Rhet.*

Line

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Line 126. Vaunting: Fr. from the Lat. i.e. *Vain*; bragging, boasting, glorying in *vain*.

Rack't, for *Racked*, Dut. tormented, tortured. Here, stung in the Mind and Conscience.

Despair, Lat. i.e. *Without Hope.* A weak and wicked *Passion* of the Human Soul, which casteth off all *Hope* of being better.

Line 127. Compeer; Fr. Lat. *Milt.* A Companion, Fellow or Second.

Bold Compeer, for *Beelzebub*, by a *Fig. of Rhet.*

Line 128. O Prince. Here is *Beelzebub's* suppos'd Answer to *Satan's* Speech.

Throned; Gr. i.e. Such mighty *Angels*, who before their *Fall* did sit on *Thrones* in Heaven. See N. 105.

Powers; Fr. from the Lat. Such *Angels* as have Ability, Authority, Might and Force in Heaven. Here, such *Princes* among the *Fallen Angels*, who still retained that high *Order* among themselves, which they had before their *Fall*. See N. 737.

Line 129. Imbattell'd, for *Imbattelled*; Fr. i.e. who were in *Battel-Array* engaged against God. See B. II. N. 107.

Seraphim and Seraph; Heb. i.e. Burning and Flaming like Fire, to shew the vast Love and Zeal of those blessed Spirits to God. In Scripture this Word denotes holy *Angels* of the first *Order* of the Celestial Hierarchy. Here, *Satan*, who had been one of that high and happy *Order*. See N. 737.

Line 130. Conduct; Fr. from the Lat. i.e. Leading together. A Guiding or Management of an Affair. Here, Leading, Care or Disposal of other *Angels* under him.

Line 131. Indanger'd, for *Indangered*; Fr. *Milt.* To bring into *Danger*, Hazard, Jeopardy or Distress.

Perpetual; Fr. from the Lat. i.e. To seek constantly or

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or *unweariedly*; continual, uninterrupted, never-ceasing, endless.

King; *Saxon*, *Cyne*, contracted from *Cining*; i. e. *cunning*, *wise*, stout and valiant; because the first *Kings* among the *Saxons*, *Germans*, &c. were chosen to that Dignity; because they were endued with more Knowledge, Wisdom and Valour in War, than other Men; the antient *Persians* elected none but *Philosophers* for their Kings; and the wild *Americans* choose Men of such extraordinary Abilities to this Day. Here, *God Almighty*, by a *Fig. of Rhet.*

Line 132. Supremacy; *Lat.* i. e. *The Highest of all. God's absolute Dominion*, who is frequently called, *Helion*, *Heb.* i. e. *the most highest. Deut. 32. 8. Psal. 92. 1. 7.*

Line 134. Rue; *Sax. Dut. Teut. O. E.* I repent of it; lament it, i. e. I am now sorry for the sad Event.

Line 135. Defeat; *Fr.* from the *Lat. A Military T. Undoing*; an Overthrow, Slaughter among Soldiers, by a *Fig. of Rhet.*

Line 138. Essences; *Fr. Ital. Span. Lat. A Phis. T. Beings, Existences*, the same as *Substance*. *N. 117.* Here, these *Angels*, who had been in Heaven, but now they are *Hellish Creatures*, by a *Fig. of Rhet.*

Line 140. Invincible; *Fr. Span. Ital. Lat.* i. e. Not to be overcome, unconquerable, insuperable, i. e. the *Will* of those obdurate *Angels* will never be altered.

Vigour; *Fr.* from the *Lat. Strength, Stoutness, Courage.*

Line 141. Extinct; *Lat.* i. e. *put out, extinguished, abolished and lost for ever*; by a *Fig. of Rhet.*

Line 146. Left us;  *OBS.* Altho' these *Spirits* have lost their *Holiness*; yet they have all their *Natural*

Natural Power, Strength and Faculties in vast Perfection ; and so are still able to do much Mischief to all inferior Creatures ; as we learn from the Afflictions of Job, and the *Demoniacks* ; Gr. i. e. *Men possessed with Devils*. But they are restrained by God's Almighty Power and Goodness ; tho' sometimes he permits them to be the *Executioners* of his righteous Judgment upon wicked Nations and Men.

Entire ; Fr. from the *Lat.* compleat, perfect, whole.

Line 147. *Support* ; Fr. from the *Lat.* i. e. to bear under, to prop or uphold, to bear or endure.

Line 148. *Suffice* ; *Lat.* i. e. to be sufficient or enough ; to satisfy, to afford Satisfaction.

Vengeful ; *Milt.* for *Revengeful*, by a Fig. of Grammar. Fr. from the *Lat.* i. e. Full of Vengeance, taking Satisfaction for an Injury, Offence or Crime committed against one.

Ire ; Fr. *Lat.* *Poet.* O. E. Anger, Wrath, Indignation, Displeasure, i. e. vindictive Wrath.

Line 149. *Thralls* ; *Sax.* *Dan.* *Poet.* Captives, Slaves ; hence comes our Word *Thralldom*, i. e. Bondage, Slavery or Captivity.

Line 152. *Errands* ; *Sax.* Fr. from the *Lat.* i. e. *Wanderings*, Messages, going on Business.

Gloomy ; O. E. *Sax.* i. e. *The Twilight*, dusk, dark, obscure. *Gloomy-Deep*, i. e. *Intellect*, by a Fig. of Rhet.

Line 153. *Avail* ; Fr. *Lat.* To Profit, Advantage, or help one in Distress.

Line 154. *Undiminish'd*, for *Undiminished* ; *Lat.* *Milt.* i. e. Not diminished ; not abated, lessened, or decayed.

Line 156. *Arch-Fiend* ; Compounded of *Arch*, Brit. Fr. *Lat.* from the Gr. i. e. Chief, or Principal ; and *Fiend*, *Sax.* A Devil or Fury. The Grand

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Grand Devil, i. e. Satan, by a Fig. of Rhet. N. 81.

Line 157. Cherub; in the Singular Number, and Cherubim in the Plural, Heb. i. e. Fullness of Knowledge, Angels of the I. Order, first mentioned, Gen. 3. 24. They were represented in the Tabernacle and Temple, in human Shape, with two Wings, Exod. 25. 18. 2 Chr. 3. 10. But here, Beelzebub, once one of that glorious Rank; by a Fig. of Rhet. And here follows Satan's Reply to Beelzebub's Answer. See N. 737.

Line 159; Task; Brit. O. E. from the Gr. i. e. To order or appoint; a determinate Portion of Work laid upon a Person, a Day's Work. Here, a Business, Labour and Delight:

Line 162. Resist; Fr. Lat. i. e. To stand against one, to withstand or oppose him..

Line 164. Pervert; Lat. i. e. To turn aside; to cross and hinder a Business. Here, to oppose God.

Line 166. Succeed; Fr. from the Lat. i. e. To come in the Place of another, to speed well and prosper.

Line 167. Grieve; Fr. from the Lat. shall molest, vex, or afflict God Almighty.

Disturb; Fr. Ital. Span.. from the Lat. To interrupt, to hinder, trouble or cross.

Line 168. Inmost, for Innermost; by a Fig. of Gram. Lat. Milt. Most witin; most secret and private. Here, God's most secret Counsels.

Destin'd, for Destined; Lat. Designed, intended, appointed or decreed.

Line 169. Recall'd, for Recalled, Dut. from the Gr. called back, brought home.

Line 170. Ministers; Fr. Lat. Servants. Here, the Executioners of God's Vengeance upon these Rebels; the Holy Angels, by a Fig. of Rhet. See Psalm 103. 20.

Line

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Line 171. *Sulphur'ous*, for *Sulphureous*; Lat. from the Gr. made of Sulphur or Brimstone. See N. 70. A Show'r of Fire and Brimstone, comparable to our Hail. This is taken from *Psal.* i. 6.

Line 173. *Surge*; Milt. from the Lat. *A RISING*. A Wave of the Sea: because one Wave riseth over another. Here, the Fury of God's incensed Indignation, which like a Flood of Fire and Brimstone drove those sinful Angels out of Heaven, into the Abyss of Misery and Torments; by a Fig. of Rhet.

Precipice; Fr. Ital. Lat. i. e. The Head foremost. A steep down Place, a downright Fall.

Line 175. *Wing'd*, for *Winged*; Sax. Dan. flying as with the Wings of a Bird. And what can be swifter than a Flash of Lightning? by a Fig. of Rhet.

Impetuous; Fr. Ital. Span. from the Lat. Violent, rapid, vehement.

Line 176. *Shafts*; Sax. properly a Case of Arrows. Here, the Wrath of God like Thunder-Bolts, by a Fig. of Rhet.

Line 177. *Bellow*; Sax. O. E. A Word form'd of the Sound: To cry as a Bull, Ox or Cow doth. Here, to make a most terrible Noise, to Thunder, by a Fig. of Rhet. See N. 93.

Line 179. *Satiate*; Lat. Milt. for Satisfied; enough or full of a Thing, cloyed. See N. 148.

Line 180. *Yon*; Sax. O. E. Poet. for Yonder; beyond, far off, that or the Thing one looks to.

Dreary, or *Dreery*; Sax. O. E. Sorrowful, dismal, sad, dreadful. Mr. Richardson collects no less than Eleven different Words to explain this one: And as these were not overmuch, He explains it again. B. II. Lin. 618, &c.

Forlorn; Sax. O. E. Forsaken, waste, and void of any Creatures, desolate.

Line 181. *Desolation*; Fr. Ital. Span. Lat. i. e. *Wasted from the Ground*. A making *Desolate*, *waste*, and without *Inhabitants*.

Void; Fr. from the *Lat.* Empty, deprived, or *destitute* of *Inhabitants*.

Line 182. *Glimmering*; Dut. Dan. O. E. A little Appearance of Light, like the Break of Day, or a Candle; a very dull Fire. Here, as shining or flashing.

Livid; Eat. Pale, dark, Lead-Colour, like the Flame of *Brimstone*, black and blue.

Line 183. *Fend*; Lat. i. e. To incline or move towards a Place or Thing, to march or travel to it.

Line 184. *Toffing*; Dut. O. E. A throwing upon an Heap; a violent Agitation, moving or Disquietness.

Line 185. *Harbour*; Sax. Teut. O. E. To receive; to entertain, or lodge; as Ships do in an *Harbour*, or Place of Shelter, Refuge and Safety. Here, to dwell or abide for a Time, by a *Fig. of Rhet.*

Line 186. *Re-assembling*; Fr. Lat. i. e. Calling, gathering, or getting together again their ruined Powers.

Afflicted; Lat. i. e. Tormented, cast down, troubled, disquieted. Here, defeated or broken.

Line 187. *Consult*; Fr. Lat. To advise with, to ask Advice of any Person, to deliberate and consider of.

Offend; Lat. i. e. To strike against. To sin or commit a Fault against one, to injure, annoy or displease a Person. Here, to offend the Almighty.

Line 188. *Repair*; Fr. from the *Lat.* To amend, to refit. Here, to make up. Read, How we may repair or make up our own Loss of Heaven.

Line 189. *Calamity*; Fr. Ital. Eat. from the Gr. i. e. A Destruction of the growing Corn and Branches of Trees,

Frees, by violent Winds and Tempests. Here, Misery, Misfortune and Trouble now fallen upon the Devils, by a Fig. of Rhet.

Line 190. Reinforcement; Fr. A Milit. T. A Recruit, new Force and Assistance to a worsted Army. Here, new Strength and Courage to the fallen Angels from Hope or Despair, by a Fig. of Rhet.

Line 191. Resolution; Fr. Span. Ital. Lat. i. e. Untying or loosing again; A full Purpose to do a Thing, a settled Intention and Determination to do Business.

Line 192. Thus ~~C~~ OBSER. Satan continues; but the Poet paints him out with all the Beauties of Imagination and Elocution, in his monstrous Stature, Looks, &c. which represent him more conspicuous and terrible; to strike the Reader's Fancy.

Mate; Dut. from Moet, i. e. To meet: A Sea T. A Companion, Assistant or Fellow. Here, Beelzebub; by a Fig. of Rhet. See N. 127.

Line 193. Sparkling; Dut. Sax. Teut. Casting forth Sparks or little Flashes of Fire; shining, glittering.

Blaz'd, for Blazed, or Blased; Sax. Dut. Teut. To publish or spread abroad. Here, to shine out as a Fire or Torch, especially in the Night time.

Line 195. Prone; Lat. Gr. i. e. Flat on the Face; in a dismal and discontented Condition. ~~C~~ Obs. Satan is represented thus, lying upon the burning Flood of Fire, in this dejected Posture, being ashamed to look up to Heaven, as he did before his Fall. O what Shame doth Sin bring upon Angels and Men!

Extended; Lat. Fr. Ital. Span. Spread out. Here, stretched out mightily upon these burning Waves.

Line 196. Floating; Fr. from the Lat. i. e. Fluctuating, swimming to and fro upon the Waters.

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Rood; *Dut. O. E.* from the *Lat.* and *Gr.* *A Term of Land Measure*: A Rood contains 40 Poles or 220 Yards; and is the fourth Part of an *Acre* of Land. i. e. *Satan* lays stretched out in Length and Breadth, over a vast Space of the *Abyss*.

Bulk; *Sax. O. E. Gr. g. Block*, Bigness, Largeness, or Greatness and Thickness; Length and Breadth, or in solid Contents.

Huge; *Sax. O. E. i. e. Heavy*; or *Lat. i. e. To increase*; Great, large, high, vast.

Line 197. Fables; *Fr. Lat. i. e. Speeches*; Stories devised for the Sake of Instruction, feigned Tales or Fictions among the Poets; Here is one of them for an Example.

Monstrous; *Fr. Ital. Lat.* Of a Sight, wonderful to be seen, prodigious, uncommon, very strange, like Monsters.

Size; *Sax. Lat.* Proportion, Bigness, Stature; the same as *Bulk*, by a *Fig. of Rhet.*

Line 198. Titanian; like to *Titan*. *Lat. Gr.* from the *Heb. i. e. Earth or Mud*. The *Fable* is thus, *Titan* was the elder Brother of *Saturn*, he gave the Right of Inheritance to him, upon Condition, that none of his Male Children should live; so the Government should return to him and his Issue. But finding, that *Jupiter*, *Neptune* and *Pluto* were brought up secretly; he with his Sons made War upon *Saturn*; took him, his Wife and Children Prisoners, until *Jupiter* came to Age, who defeated *Titan* with his Thunder-bolts, and punished the *Titans* in *Hell* and other Places. The *Truth* of this Story is taken from the Old *Giants*; the *Builders of Babel*; *Gen. xi. 2.* The *Giant's War* is described by the Poets with all Might, Terror and Greatness; but our's has beautifully improved it here and in his sixth Book, in the supposed *War of the Fallen Angels* against God. See N. 510.

Jove;

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Jove; Lat. Heb. Contracted from *Jehovah*, the chief Name of their true God in holy Writ, which the *Heathens* impiously ascribed to their fictitious God, *Jupiter*. *Lat.* i. e. the *Afflicting Father*. He was the second Son of *Saturn* and *Vesta* or *Cybele*, i. e. *Heaven* and *Earth*; he drove his Father out of the Kingdom, and divided the Empire of the World with his Brothers; took *Heaven* and *Earth* to himself, gave the *Sea* to *Neptune*, and *Hell* to *Pluto*. The Poets call him the *Father of the Gods and Men*. The Fable represents the *Air*.

Line 199. *Briareus* and *Briarios* (in the first Edition) *Lat. Gr.* i. e. *Strong*. One of the *Titans*. Poets say, he had 100 Hands and 50 Heads: but *Jupiter* laid him and *Eucleadus* under Mount *Etna*; their Breath and Motion cause the Eruptions of it. Among the *Gods*, he is called *Ægeon*, *Gr.* i. e. *Pride*; and *Briareus* among Men. He was a great *Pyrate* and had 100 Men serving him in a Ship.

Typhon, or *Typheus*; *Heb.* and *Phænic.* i. e. *An Inundation*; *Gr.* i. e. *Inflammation or Smoaking*: because he was Thunder-struck by *Jupiter*. A monstrous *Giant*, half Man, half Serpent. His Head (they say) reached to Heaven, his Hands from one End of the Earth to the other, and he blew Fire out of his Mouth. These two were the chief of the *Giants*. In the *War* with the *Gods*, they heaped Mountains upon Mountains, and battered Heaven with huge Rocks and Islands plucked out of the *Sea*: *Jupiter* struck him with Thunder-bolts and laid him under Mount *Etna*. By this *Fable*, they meant the *Winds*, which blow from one End of Heaven to the other, and from it to the Earth; *Jupiter*'s conquering him signifies, that the *Sun* moderates and tempers the *Winds*. *Milton* compares *Satan* to these *Monsters*.

sters. *Typhon* is *Og King of Bashan*, described by Moses, Deut. iii. 11. an Emblem of a Rebel, wrapt up in a Poetical Dress.

Den, *Sax*, *Dut*. O. E. from the Gr. i. e. A *Cave*, a *Valley*, an *Hole* or *lurking Place* under *Ground*. Here, *Typhon's Den* or *Place of Abode*, which was in Mount *Arimus* near *Tarsus*.

Line 200. *Tarsus*; In a *Cave* near this City *Typhon* was buried, according to some Authors, whom our *Poet* follows; but others say, it was under Mount *Etna*. *Strabo* says, that *Anchiale* and *Tarsus* were built by *Sardanapalus*, the last Emperor of the *Affyrian Monarchy*, about A. M. 3242. both in one Day: And that *Tarsus*, excelled *Athens*, *Alexandria*, and *Rome* for polite Literature.

Tarsus; *Lat*. *Gr*. from the *Heb*. i. e. *Searched* or *found out*. The chief City of *Cilicia*, in the *lesser Asia* upon the River *Cydnus*, founded by *Tarsus* the second Son of *Javan*, Gen. x. 4, now called *Terasse* and *Tarsis*, about 304 Miles from *Jerusalem* towards the North. It is famous for the Flight of *Jonas the Prophet*, for being the Birth Place of St. *Paul*, and many other learned Men.

Line 201. *Leviathan*; *Lat*. *Gr*. from the *Heb*. i. e. A *Heap* of *Serpents*; as if many *Serpents* were gathered together into one, to make up that one huge Creature; some take it to be the *Whale*, but the *Whale* hath no Scales; others, the *Croc-dile* or *Alligator*. It is beautifully described, Job 41. 15. *Milton* compares *Satan* to it, because of its huge Bulk.

Line 202. *Hugest*; *Sax*. O. E. from the *Latin*, i. e. *Augmented*, biggest, largest, greatest. See, N. 196.

Line 203. *Slumb'ring* for *Slumbering*: *Sax*. *Dut*. *Trut*. *Dan*. from the *Lat*. *Sleeping unsoundly*, nodding, dozing.

Norway, Sax. i. e. The North Way. A Country on the North of Europe, about 1300 Miles in Length, and 260 in Breadth. Here the German Ocean, which washeth Norway, Greenland, and Iceland: The Whales live in these cold Northern Seas, and also in the cold Coast of Patagonia, near the Straits of Magellan in great Abundance; but rarely in the warm; because of their excessive Fatness; for they would rot and be parboiled in hot Waters.

Foam or Fome; Sax. O. E. from the Lat. The Froth of the Sea. Here, the Sea, by a Fig. of Rhet. Line 204. Pilot; Fr. Pilot; Dut. Boot. A Sea T. A Conductor of Ships into Roads and Harbours, a Steers Man.

Night-founder'd, for. *Night-foundered*; Fr. Lat. A Term of Horsemanship and Navigation, whence a Horse is over-ridden, and quite tired, they say, he is foundered. So when a Ship is full of Water, and sinks directly to the Bottom of the Sea; they say, the Ship is foundered. Hence, in danger of sinking in the Night.

Skiff; Lat. Skam. Fr. Lat. Gr. i. so Saged, or below: A little Boat or small Ship, made out of a whole Tree, as the American Canoe, a Shallop, or Cock-boat. Here, any Ship, by a Fig. of Rhet.

Line 205. *Deeming*, Sax. O. E. Supposing or judging. Here, mistaking or fancying the Whale to be an Island.

Island, or, Iland; Fr. Dut. Span. from the Lat. i. e. Seated in the Sea; or Eyland, Sax. i. e. Water-Land or Land out of Water. A Geog. T. Dry-Land, surrounded with Sea or Water, as Great-Britain, &c. There were no Islands before the Deluge, See Gen. i. 4. But were made by the Deluge, the Sea and Earthquakes.

Line 206. *Anchor*; Fr. Dut. Tenu. Brit. Lat. from the

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the Gr. i. e. *Crooked* and *flowing*. A crooked Instrument of Iron, that holds a Ship fast. An antient Invention, and of divers Degrees: the biggest Ship has one of 3500 Weight, and so to the smallest one in Proportion.

Scaly; Fr. *Tout*. i. e. a *Shell*, from the Gr. i. e. *Dry*, full of *Scales*: the Covers of the Skins of most Sort of Fishes.

Rind; *Sax*; from the Gr. The Bark of a Tree, or outward Skin of Fruit. Here, the Skin of a *Whale*, by a Fig. of *Rhet*.

Line 207. *Moors*; Dut. *O.E.* Fr. from the *Lat.* A *Sea T.* To stop and fasten a Ship with Anchors and Cables against the Winds and Waves; that she may ride safe and secure. Here, on the Side of a *Whale*.

Lee; Fr. i. e. *To the Water*. A *Sea T.* That Side of a Ship, which is opposite to the Wind or Shore.

Line 208. *Invefts*; Fr. *Lat.* i. e. Covers it with Darkness, as it were with a *Vest*, Cloak or Mantle, by a Fig. of *Rhet*.

Delays; Fr. Defers, puts off from Time to Time. Here, keeps off the Morning, makes the Night seem long.

Line 210. *Lake*, Dut. *Tout*. Fr. *Lat.* A *Geog. T.* A large deep Place of standing Water, within the dry Land, and opposite to a River. Here, Hell by a Fig. of *Rhet*.

Line 211. *Heav'd for Heaved*; Sax. *O.E.* Dut. *Tett*. Lifted up, raised on high.

Line 212. *Heaven*, Here God Almighty, by a Fig. of *Rhet*.

Line 213. *Designs*; Lat. i. e. pointed out. Contrivances, Inventions, Purposes.

Line 214. *Reiterated*; Lat. i. e. done over and over. Repeated, committed again and again; Devils and wicked Men delight in sinning continually; tho' they know, that they draw more Wrath upon

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upon themselves thereby. They weary themselves to commit Iniquity, Jer. 9. 5.

Line 216. *Enrag'd* for *Enraged*; Fr. put into a Rage or Madness; made mad. Here, full of Wrath and Malice. See N. 95.

Line 219. *Seduc'd* for *seduced*; Lat. i. e. led aside. Here, mislead, Man deceived by Satan, by a Fig. of Rhet.

Line 220. *Treble*; Fr. from the Lat. Vulgarly *Triple*: Three-fold, much more.

Line 221. *Rears*, Sax. O. E. To raise or set up an End, to lift one's self up. See N. 211.

Pool; Sax. Dut. from the Lat. and Gr. i. e. *Mud*. A Place of deep standing Water in a River. Here, the Abyss of Hell; by a Fig. of Rhet. The Author of *Ecclesiasticus* shews the Difference of these Words, *My Brook became a River, and my River became a Pool*, Ch. 24. 31.

Line 222. *Stature*; Fr. Dut. Teut. Ital. Lat. A natural Height, Bigness or Size of Body. See N. 196.

Line 223. *Slope, Sloping*, or a *Slope*; Dut. O. E. Slanting, cut Sideways or indirectly. i. e. The Flames forced back upon Satan's right and left Side, flashed their sharp Tops, and rolled in Waves.

Pointed; Fr. Made sharp at the End: Here, curled upwards or drawn into small Ends, like Hair and Swords, as the Flame doth, by a Fig. of Rhet.

Spires; Ital. Steeples that rise up tapering or smaller by Degrees. Here, the small Ends of the Flames of Fire rising upwards round about Satan. See Book II. N. 1013.

Line 224. *Bilbuis*; Teut. i. e. roaring Waves. Surges or Waves of the Sea. Here, rolling Waves of Fire about Satan, by a Fig. of Rhet.

Vale, for *Valley*; by a Figure of Grammar; Fr. Lat. Gr. from the Heb. *Avel*. i. e. Lying low or hollow. A hollow or low Piece of Ground, between

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tween two Hills, a Dale. Here a low Part of the Abyss of Fire, where Satan lay between those Billows, by a Fig. of Rhet.

Line 225. Expanded; Lat. Extended, stretched out; as a Bird doth his Wings, by a Fig. of Rhet.

Line 226. Aloft; Sax. A Sea Term. On high, far above one's Reach. Obs. Many of our Sea Terms are borrowed from the old Saxon, Dutch and Danish Tongues; because those People first followed Navigation and Sea-Trade, in Europe.

Incumbent; Fr. Lat. Lying down, leaning upon a Thing, lying along. See N. 195.

Dusky or Darkish, Sax. O. E. Gr. Dark, smoaky, obscure.

Line 229. Solid; Fr. from the Lat. Firma, hard, sound, strong. Here, a Body of firm Fire.

Liquid; Fr. from the Lat. Melting, that has it's Parts flowing and in Motion, running.

Line 230. Hue or Hew; Sax. O. E. Colour of any Kind. Here, Dusky and pale, like the Sulphureous Fire,

Line 231. Subterranean; Fr. Lat. i. e. Under Ground. For Wind and Fire in the Bowels of the Earth, are the Cause of Earthquakes; and these make terrible Confusion therein. An Earthquake destroy'd a whole Province in China, and 100,000 People in Pekin in a Minute; and another in the Year 1718, destroy'd a Million of People in Japan.

Transports, Fr. Lat. i. e. Carries over. To carry or convey Things from one Place to another, to carry over the Seas.

Line 232. Petrus; Lat. Gr. Heb. and Pharn. i. e. A Pilot, or Gr. from Petrus an African Pilot, whom they say, Hannibal slew and buried, supposing he had betray'd Him: But finding his Mistake,

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Mistake, He erected a Statue for him in an high Place near the Sea, which he called Petor. It is one of the three Promontories of Sicily, the North Side, about a Mile and Half from Italy; now called Capo di Faro. Ital. i. e. The Cape of the Light House. But here it is taken for the whole Island of Sicily, which is very subject to Earthquakes; by a Fig. of Rhet. Shatter'd; for Shattered; Dut. Tvert. q. Cut i Shares or Parts; Brakken, broken, torn in Pieces.

Line 233. *Etna*; Lat. Gr. from the Heb. *Hittu* i. e. A Furnace, a Chimney, or *Etuna*, i. e. Mist; because of the perpetual Smoak ascending from the Top of it. Pindar, an ancient Greek Poet, calls it, a Celestial Column, from Height; being the highest Mountain there; the Top of it one may see all the Island, and Africa. A Vulcan or Burning Mountain on East Side of Sicily, about 60 Miles in Compass 100 Feet Perpendicular, and a Mile of Ascension which always casts up Smoak, Flames, Ashes sometimes great Stones, liquid Metal and Sulphur which devour all Things before it. This Mountain has burnt above 3000 Years past, but is in the least consumed; it hath Snow upon Top; Vineyards and fruitful Pastures on Sides, and at the Bottom. It hath had terrible Eruptions that we know of; the dreadful were in A. D. 1538, 1669, and 1702. It is now called *Gibello* by the Arabs, i. e. Mountain, by way of Eminence. Besides there are divers other *Vulcano's* in Europe, Africa, and America, which are caused by Abundance of Sulphur in their Bowels; the Preludes or Warnings, and perhaps will be Means of the grand Conflagration at the last. The Americans call such a Mountain, *Poj*.

peque; from *Popoca*, *Smoak*; and *Tepeque*; a Mountain, i. e. A Smoaky-Mountain. Thundering is a very proper Epitbet to it. Virgil has elegantly described this *Vulcano*, *Aen.* L. III. 569.

Combustible; Fr. *Ital.* *Span.* from the *Lat.* i. e. *Burning together*, easy to be fired or burned. For the Bowels of those Mountains are full of *Sulphur* and other *Materials* of Fire, which cause those *Eruptions*, terrible *Noise* and *Flames*. Therefore the Poet gives it a proper *Epithet*, *Thund'ring*.

Line 234. *Fewel'd*, for *Feweled* or *Feueled*; Fr. from *Feu*, i. e. *Fire*; and *Al*, for *Alere*, *Lat.* i. e. *To feed* any Matter to feed the *Fire*, viz. *Coals*, *Wood*, *Sulphur*, or any other *Materials*, that may be burned.

Entrails; Fr. from the *Lat.* *Anat.* T. i. e. *The Inwards*: The Guts or Bowels of Man and Beast. Here, the inward *Substance* of this Mountain; by a *Fig.* of *Rhet.*

Conceiving; Fr. *Ital.* *Span.* *Lat.* i. e. *Imagining* or *Apprehending* in the Mind; Hatching, Breeding a Child in the Womb. Here, Catching, producing or raising these *Flames*; by a *Fig.* of *Rhet.*

Fire; *Sax.* *Dut.* *Teut.* from the *Gr.* *Pur.* The purest and most spirituous of the four Elements.

Line 235. *Sublim'd* for *Sublimed*; Fr. *Lat.* *Refined* or *raised up on high*. A *Chym.* T. i. e. As the finest Part of Things are separated and rarified by *Fire*, and raised to a far greater Force in *Distillation*; so are the *Combustible Materials* of *Etna* raised to the Top of it, by the Force of inward *Fire* and the *Winds*. Some call it *Sublimation*. *Lat.* i. e. *A raising on high or to the Top*; by a *Fig.* of *Rhet.*

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Mineral; Fr. Ital. Span. from the Lat. i. e. *Diminishing, rushing down, or belonging to Mines; out of which the Minerals are digged.* Here, *Bitumen, Sulphur, &c.* which raise the Flame, *Smoak* and thundering Noise in this and other *Vulcano's*.

Fury; Fr. Ital. Span. from the Lat. i. e. *A Rage, Madness.* Here, a mighty Force and Violence of those Minerals in *Etna*; by a Fig. of Rhet.

Line 236. Singed; Sax. Teut. Dut. from the Lat. i. e. *A Spark.* Hence comes our Word *Cinders*; scorched, burnt slightly. Here, dried or parched up; by a Fig. of Rhet.

Bottom; Sax. Goth. Dut. from the Gr. i. e. *The lowermost Part of a Place, a Depth, the Ground of any thing.* Here, the *Root* of this *Mountain*.

Involv'd, for *Involved*; Fr. from the Lat. i. e. *Wrapped up in any thing; covered all over with it.* Here, confused, mixed, confounded with *Stench of Brimstone, &c.*

Line 237. Stench or Stinch, vulgarly Stink. Sam. Dan. Teut. from the Gr. i. e. *Narrow;* because it generally abounds in narrow and strait Places; an ill, unsavoury and disagreeable Smell; like that of *Sulphur, &c.*

Smoak, or Smoke; Sax. Dut. from the Gr. i. e. *To waste with Fire.* A black Exhalation ascending up from Fire of Coals, Wood, &c. Here, out of that *Mountain*.

Soal or Sole; Dut. Teut. Fr. from the Lat. An. Anat. T. The HOLLOWNESS of the Foot, the Bottom of the Foot of a Man, between the Heel and the Toes. Here, the *Foot* of Satan, by a Fig. of Rhet.

Line 238. Unblest, for *Unblessed*; Sax. Milt. i. e. *not blessed.* Unhallowed, sinful, wicked, cursed.

Line 239. Escaped; by a Fig. of Gram. Fr. Ital. Span. from the Lat. i. e. *From taking,*

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to make an Escape, to get away when one is taken Prisoner, fled away, gotten loose.

Stygian; belonging to *Styx*. See Book II. N. 577. *Styx* was a *River* or *Fountain* in *Arcadia*, whose Water was of so cold a Nature, that it was present Death, and could be contained in no manner of Vessel, but only in the Hoof of an Horse. *Vid. Quint. Qua.* Therefore the antient Poets feigned it to be one of the Rivers of *Hell*. The Gods are said to have made their *Oaths* by it, as a Thing quite contrary to their Nature; or because *Water* was supposed to be the *Material Principle* of all Things, as *Pindar* witnesseth, Ode I. And if any of them perjured themselves or lied, they were deprived of *Life* for 9000 Years. So great Abhorrence had the blind *Heathens* of those abominable Sins of *Perjury and Lying*. Here, the *Gulf of Fire*, where the wicked Angels are supposed by our Poet, to be tormented after their *Fall*; *Stygian Flood* for *Hell*, by a *Fig. of Rhet.*

Line 241. Suffrance; In the late Edit. *Suffrance*, but wrong. Fr. from the Lat. i. e. Bearing up. Here, by the Permission, Leave, Allowance of Almighty God.

Supernal for *Supernatural*; by a *Fig. of Gram. Milt.* Lat. i. e. from on high; the highest. Here the Supreme and most high Power of Almighty God.

Line 242. Is this. Here follows *Satan's* dismal *Soliloquy* or Reflection with himself upon his woe^{ful} *Fall*.

Region, Fr. Ital. Lat. A *Geogr. T.* Any Country subject to a King; a Kingdom, a Coast upon Earth. Here, *Hell*. See N. 65.

Soil; Fr. Port. Span. Lat. q. *Solidum*, or from the Hebr. *Solal*; i. e. Trampled or made plain; Ground, firm Land, a Country; Here, the Abyss of Hell, by a *Fig. of Rhet.*

Clime, for *Climate*; by a *Fig. of Gram. Lat.* from the Gr. i. e. A Declination or Bending down.

A Geogr. T. A Climate is any Part of the Earth, where there is half an Hour's Distance in the Length of the Day; extending from the Equator to both the Poles. Our modern Geographers reckon 24 Climates. Here, the dismal Habitation of those miserable Angels thrust out of Heaven, and plunged into the Abyss of Fire and divine Vengeance. These three Words, Region, Soil, Climate, denote the same Thing, by a Fig. of Rhet.

Line 243. Arch-Angel; Gr. i. e. An Arch or Principal Angel, who has Power over others. See Dan. 8. 16. Luk. 1. 19. Rev. 12. 7. Note 38, and N. 737. Here, Satan, by a Fig. of Rhet. And probably he is the only Arch-Angel that is out of Heaven.

Line 244. Gloom; Sax. Dut. Hence comes Gloomy; Darkness. See N. 152. Here, the woeful Darkness of Hell; by a Fig. of Rhet.

Line 245. Cœlestial; Fr. Ital. Span. Lat. from the Gr. i. e. Hollow, a Concavity; for so the Heavens appear to us; Of Heaven, Heavenly. Here, the Light and Glory of Heaven, which Satan formerly enjoyed.

Line 246. Sov'reign, for Sovereign; Fr. from the Lat. A Supreme Governor. An Absolute, Chief or highest Prince. Here, the most high God; by a Fig. of Rhet.

Dispose; Fr. from the Lat. i. e. To place; to set in order, to decree and settle Things, as one pleases.

Bid; Sax. O. E. To invite, to pray or intreat. Here, to command, order and appoint, by a Fig. of Rhet.

Line 248. Equall'd, for Equalled; Lat. i. e. To make Things equal. Satan in his Pride here assumes an Equality with God Almighty.

Supreme; Fr. Lat. Highest, chiefest, most eminent, advanced to the highest Degree of Authority and Dignity. It's badly spelt *Supream*, as many Learned Men commonly do: but for what Reason I do not know.

Line 250. *Hail*; Sax. O. E. Poet. I wish you Health. An antient Form of Salutation among us; but now disused; Welcome. It is repeated, by a Fig. of Rhet. to shew Satan's Pride, Malice and Despair.

Horrors; Dreads, Frights and Terrors. See N. 83.

Line 251. *Profoundest*; Fr. Lat. Deepest, farthest-most from Heaven, the Nethermost Place of the Creation.

Hell; Sax. i. e. Dark, covered. An invisible Place. The State of the Dead. Here, the Residence of the Devils and damned Sinners hereafter: for not one of these are in Hell as yet.

Line 260. *Envie*; Fr. Lat. i. e. Not to see one. An uneasy Passion of the Mind, the highest Degree of Hatred and Grudge, at the Good of another.

Line 262. *Ambition*; Lat. i. e. Going about. A Thirst or extraordinary Desire of Honour, Power and Dignity. See N. 41.

Line 265. *Associates*; Fr. Ital. Span. from the Lat. i. e. Brought into Society. Companions. Here, the Partakers of Misery and Torments with Satan; wicked Angels like himself.

Co-Partners; Fr. from the Lat. Partakers or Share-jointed in Partnership with others. The same as *Associates*, by a Fig. of Rhet. See N. 127.

Line 266. *Astonish'd*, for *Astonished*; Fr. from the Lat. i. e. Thunderstruck; put into an extraordinary Surprise, Admiration or Amazement.

Oblivious-Pool; Lat. Milt. i. e. Forgetful; the Pool or Lake of Forgetfulness, for Lethe; Described B. II. N. 583. Here, *Oblivious Pool*, for the Gulf of Hell-Fire; by a Fig. of Rhet. Obs.

Heman and Job (the most antient Writers in the World) call Death and the Grave, the Land of Forgetfulness; &c. Ps. 88. 12. From these and other sacred Authors, the Heathens borrowed this Notion of Death.

Line 268. *Mansion*; Fr. Lat. A Place of Abode, an Habitation. Here, *Hell*, by a Fig. of Rhet.

Line 269. *Rallied*; Fr. A Milit. T. Dispersed and broken Troops reunited or gathered together again; to face about upon the Enemy. Here, the confounded and dispersed Angels reunited; by a Fig. of Rhet.

Line 270. *Regain'd*, for *Regained*; Fr. i. e. Gained a second Time; gotten again, recovered.

Line 273. *Foyl'd*, for *Foyled* or *Foiled*; Fr. A Milit. T. Worfed, beaten and overcome.

Line 274. *Livelift*; Sax. Dut. Teut. i. e. Most full of Life; Activity or Sprightliness.

Pledge; Fr. from the Lat. q. *Placator*, i. e. A Pacifier. A Law T. A Pawn, a Surety, a Proof or Evidence of a Thing.

Line 276. *Extremes*; Fr. *Nah* from the Lat. The last or utmost of Things; the Excesses of Dangers, Torments or Pains. It is not rightly spelt *Extreams*, as may learned Men do. See N. 248.

Perilous; Fr. from the Lat. Full of Peril; dangerous, hazardous.

Edge; Sax. O. E. from the Gr. The sharpest Part of a Sword, Spear or Knife; the Side or extreme Part of a Thing. Here, the most dangerous Side of a Battle; which mows and cuts down most of the Enemy; by a Fig. of Rhet.

Line 277. *Affaults*; Fr. from the Lat. i. e. Leaping upon one. A Milit. T. Attacks, Onsets, Efforts of an Enemy to take a Post, or to win the Day; Attempts.

Line 278. *Signal*; Fr. Lat. A Milit. T. A Sign given. A Standard or Colours. Here, Satan's Banner,

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Resume; Fr. Lat. i. e. To take again. Here, to take up new Spirits and recover themselves.

Line 279. *Courage*; Fr. from the Lat. i. e. Heart, Boldness, Stoutness, Valour.

Revive; Fr. Ital. Span. from the Lat. i. e. To live again. To bring to life again. Here, to recover Strength and Boldness; by a Fig. of Rhet.

Line 280. *Groveling*; Fr. Sax. O. E. q. Groundling, lying flat on the Face to the Ground. A Sign of their extreme Misery, Grief and Shame.

Prostrate; Lat. i. e. Knocked down; laid flat along. See N. 195.

Line 281. *E're while*; Sax. O. E. Milt. Lately, not long since, not long ago.

Astounded, for *Astonished*, Fr. O. E. Amazed confounded, overwhelmed. See N. 266.

Amaz'd, for *Amazed*; Sax. i. e. In a Maze; astonished, surprized, daunted and confounded. Hence comes *Amazement*. See B. II. N. 561.

Line 282. *Pernicious*; Fr. Span. Ital. Lat. Destructive; deadly, ruinous, dangerous, very hurtful. It was a pernicious Fall indeed, to fall from *Heaven* into *Hell*.

Line 283. *Scarce*, for *Scarcely*. Fr. Dut. Post. Gr. Heb. *Casar*, i. e. To want, hardly, shortly, in a little Time.

Ceas'd, for *Ceased*; Fr. from the Lat. Left off speaking, given over; made an End of Talking.

Superior; Fr. Lat. Higher. See N. 241, and 248. the Upper and Chief Devil for *Satan*, by a Fig. of Rhet. ↗ Obs. Here is a Cluster of Comparisons; all brought by our Poet, to embellish, and aggrandize *Satan*; that he might both please and delight the Reader.

Fiend, Sax. Teut. O. E. i. e. An Enemy; or from the Gr. i. e. To kill. A Fury, an evil Spirit, a Devil. Here, *Satan*, by a Fig. of Rhet. See N. 156.

Line

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Line 284. Shor or Shore; Sax. Dut. from the Gr. A Geog. T. Land lying close upon the Sea, a Coast, a Tract of Land on the Sea Side. Here, the Edge of the Abyss, or Hell, by a Fig. of Rhet.

Ponderous, Fr. from the Lat. Heavy, Weighty, great.

Shield; Sax. O.E. A Milit. T. A kind of Buckler, wherewith Soldiers of old were armed. Armour of Defence. ↗ Obs. This is taken from the Shield of Goliath, 1 Sam. 17. 15. And those of Achilles, and Aeneas described by Homer, and Virgil.

Line 285. Temper; Fr. Lat. the Constitution and natural Disposition of a Body; an Humour. Here, the Make or Temperature of Satan's Shield; as made in Heaven, and extraordinary firm, by a Fig. of Rhet.

Massy, Lat. i. e. Lumpy; very solid, firm, and heavy. The same as Ponderous, by a Fig. of Rhet.

Line 286. Circumference. Fr. Sp. Ital. Lat. i. e. Bearing round, or compassing about, or surrounding; a Round, the Compas of a Circle.

*Line 287. Moon; Sax. Span. Dut. Lat. Gr. or from the Heb. *Meno*, i. e. The Planet. See Gen. 1. 16. Eccl. 43. 7, 8. One of the 7 Planets. It is of all the heavenly Bodies nearest to us: And the least of them; yet she takes up near 480,000 English Miles in Breadth.*

Orb; Fr. Ital. Lat. from the Gr. i. e. A Round; any round Thing, a Circle, a Circuit, a Sphere. Here, the round Body or Appearance of the Moon. ↗ Obs. The Moon is 39 Times less than the Earth, according to Ptolemy; 42 according to Tycho Brahe; 43 according to Copernicus; and 45 according to Lansburgius; and reckoned to be 22,105,116 Miles distant from the Earth. Here, used in Comparison, by a Fig. of Rhet.

Optic; Fr. Lat. Gr. i. e. Belonging to the Sight.

A Microscope, Telescop, and what Glasses intended by the Author; so that the Eyes of observing Bodies, which for their Distance or Smallness are impereceptible; Optick Glass for Optical Glasses; by a Fig. of Galileo.

Tuscan; One of the *Tusci* or *Hetrusci*; the ancient People of Tuscany in Italy; that came from Phoenicia; but Justin says, from Lydia; L. 20. The *Latin* had long Wars with them, and at last conquered them under Servius Tullus, the 6th King of Rome. It is now a fine Country, subject to the Grand Duke of Tuscany, in Extent about 144 Miles. It was called Hetruria, now Tuscany, and the People Tuscani or Hetrurians.

Mars; Fr. Lat. One that is named in the Art of Science: Milton means, Galileo Galilei; an excellent Astronomer, and Native of Florence, the Capital of Tuscany; Chief Philosopher and Mathematician to the grand Duke of Tuscany; who invented those Glasses, whereby he discovered Spots in the Sun; Mountains, Rivers, &c. in the Moon; the Nature of the Milky-Way; the various Appearances of Saturn; many new Stars about Orion and Cancer; and 62500 Stars, whereof 63 only appeared to the bare Eye. For these useful Discoveries he was imprisoned 5 Years by the Inquisition, condemned by Pope Urban 8, forced to recant at 60, and died at 78 Years of Age, A. D. 1642. But that first Invention was owing to Roger Bacon, Fellow of Martin College of Oxford, long before Galileo. And others ascribe it to Mr. James Metius of Amsterdam. But Galileo brought it to vast Perfection.

Lane 289. Fesolar; Vulg. Fiesole and Fiezzole; called Fessalae by Tit. Livius, Pliny, and Silius Italicus. It was an antient City of Tuscany near Florence, the Residence of the Tuscan Augurs, who taught the old Romans their superstitious Divinations,

vinations, Sacrifices, &c. Here the great Galileo, resided, and made his *Astronomical Observations*, from the Top of the Towers thereof, by a Fig. of Rhet.

Line 290. *Valdarno*; Ital. from the Lat. i. e. *The Valley on the River Arnus.* It is a fruitful Vale, on the River Arno, which runs thro' Tuscany, and by Florence, into the Tuscan Sea.

Descry; Milton, for *Describe*, Lat. i. e. To write out, to discover, find out, or see a Thing. Here, to discover Mountains, Rivers, and Inequalities in the rough Body of the Moon.

Line 291. *Spotty*, i. e. Full of Spots; Teut. Sax. O. E. Abounding in Spots, Specks or Stains. Here, Inequalities and Roughnesses in the Moon, &c. by a Fig. of Rhet.

Globe; Fr. Lat. Any round solid Body, as that of the Moon. The same as Orb. See N. 287- by a Fig. of Rhet.

Line 292. *Spear*; Sax. Dut. O. E. A Milit. T. A Pike or Lance pointed with Iron. A Weapon of Defence. Here, Satan's Spear.

Talleft; Sax. Brit. from the Heb. i. e. Elevated, high in Stature, very long and lofty.

Pine; Fr. Lat. from the Gr. i. e. Sharp leaved. A Pine-tree, for any tall Tree; because it riseth very high, by a Fig of Rhet.

Line 293. *Hewn*; Sax. Dut. Teut. from the Gr. i. e. To break; hacked, hewed or cut in Pieces, or asunder by Axes and Saws.

Norwegian; Sax. of Norway. The Mountains and Rocks of Norway, on which grow very tall and large Firs, Pines, and Oak Trees, &c. wherof the Masts of Ships are commonly made, by a Fig. of Rhet. See N. 203.

Mast; Sax. Teut. Dut. Ital. from the Gr. A Sea T. A tall Tree set upright in a Ship, to which the

the *Fords*, *Tops*, and *Rigging* are fixed; great Ships have three Masts.

Ammirat for *Admiral*; by a Fig. of Gram. Text.

Ital. *Milt.* from the *Lat.* i. e. Belonging to the Sea. A *Sla T.* A chief Commander at Sea. Here, the Ship, wherein the Admiral himself commands, by a Fig. of *Rbet*.

Wand; *Dam*. Dut. *Sax.* O. E. i. e. Travelling or walking abroad; because Travellers use it. A long slender Twig of a Willow, a Stick, Staff, or resting Rod.

Line 296. Marle; *Sax.* *Text.* Dut. from the *Lat.* i. e. *Marrow*; because it is the *Marrow* and Fat of the Earth. Properly a kind of fat Earth, laid upon the Land, to make it fruitful. Here, the *Fire* and *Brimstone*, supposed to be in Hell, by a Fig. of *Rbet*.

Line 297. Azure; *Fr.* *Brit.* from the *Heb.* of the Colour of the *Lazure*, Stone-blue, Sky Colour. Here, the *Heavily Regions*, whereon these Angels once use to tread, by a Fig. of *Rbet*.

Torrid; *Lat.* i. e. Hot, Scorching; a T. of *Gag*. The *Torrid Zone*, is that Space of Earth, contained between the two *Tropics*, in Breadth 47 Degrees, i. e. 2820 English Miles; and under it most Part of *Africa*, *India*, and *Pyrus* doth lie. Here, Hell itself, by a Fig. of *Rbet*.

Line 298. Smote; *Dut.* *Fr.* from the *Gr.* i. e. To strike or hit. Here, roasted, scorched, parched him up with an excessive Heat.

Kould; In the Form of a *Fault*. *Sax.* *Dut.* *Ind.* from the *Lat.* i. e. rolled round. Here, arched, surrounded and covered over with Fire.

Line 299. Neobleg; *Sax.* O. E. Poet. for *Nevertheless*; notwithstanding; altho'.

Bidar'd; for *Endar'd*; In late Editions, *Indar'd*, *Fr.* from the *Lat.* i. e. Spain suffered, underwent, and

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and did undergo grievous Torments, Till he stood
on the Edge of Hell, sea.

Beach; Sax. O. E. The Bank, Brink, or Sea-shore.
Here, the Edge or Brim of Hell, by a Fig. of
Rhet.

Line 300. Inflamed; Fr. Lat. i. e. All in a Flame,
all on a Fire, surrounded with Flame; Here
burning with Fire and Brimstone. Inflamed Sea,
for Hell; by a Fig. of Rhet. Read, Till he stood
on the Brim of that inflamed Sea.

Line 301. Legions; Fr. Lat. i. e. Gathered together,
Chosen Men. A Mil. T. Soldiers, serving under
one Commander in the old Roman Wars. A Le-
gion, sometimes consisted of 6200 Foot, Besides
Horse. Here vast Armies of wicked Devils un-
der Satan; which shews that there are many
Multitudes of them, See N. 87.

Angel-Forms; Lat. and Gr. i. e. In the Form of
Angels; of Angelic Shape, like Angels.

Intrans'd for Intransed; Fr. from the Lat. i. e.
Going away, fallen into a Trance or Swoond;
confounded thro' their dreadful Fall. See N. 58.

Line 302. Autumnal; Ital. Lat. i. e. The Increase
of the Year; because then Wealth among the Old
Romans increased. The third Quarter of the
Year, the Time of Harvest, when the Leaves
drop off the Trees. To those the Poet compares
those accursed Angels, for Number and Multi-
tudes; for they were as many in Number, as
the fallen Leaves of Trees in the Autumn.

Strow; Dut. Sax. from the Gr. i. e. To throw down,
to fill full of Straws; strewed with Straws or
Leaves of Trees, &c. Spread all over.

Brooks; Sax. Dut. O. E. from the Gr. i. e. Rains;
because they swell therewith; small Currents of
Water, Rivulets or little Rivers; which are to
be seen chiefly after Rains or Floods.

Line 303. Vallambrosa; Ital. Lat. i. e. A shady
Valley;

Valley; a fruitful and pleasant Valley in Tuscany; full of Shades and fruitful Trees.

Etrurian; i. e. belonging to *Etruria* or *Hetruria*, Gr. i. e. *A Mountainous Country*; now called *Tuscany*. See N. 288, 289.

Shades; Here, Places in *Etruria*, covered with Branches and Leaves of Trees, which shelter Men from the violent Heat of the Sun. See N. 65.

Line 304. *Over arch'd*, for *over arched*; i. e. Arch'd over the Head; *Sax. O. E.* from the *Lat. Bend-ing like a Bow*; covered over the Head.

Imbow'r, for *Imbower*; *Sax. Milt.* to make in the Fashion of a Bower. An Arbour made of Trees and Greens interwoyen for Pleasure.

Sedge; *Sax. O. E.* i. e. *A little Sword*; because the Leaf of it is sharp and cutting; *Shear Grass*, a Weed, which grows in great Abundance on the Sides of Rivers, Lakes and Seas: On which Account our Poet compares those *Angels* to these Weeds.

Line 305. *A-float*; *Fr.* from the *Lat.* i. e. *Floating*; swimming upon the Surface of the Waters.

Orion; *Lat.* from the *Gr. i. e. Urine or Tempest*. An *Astron. T.* It is a southern *Constellation* of 30 Stars; rising on the 9th of *March*, and setting in *November*; and bringeth *Storms* and *Rains* with it. See *Job 9. 9. Amos 5. 8.* Some call *Orion* the *God of the Winds*. Read, *When Orion attended with boisterous Winds, hath vexed the Coast of the Red-Sea*.

Line 306, *Red-Sea*; *Heb.* It is so called from *Esau* or *Edom*; because of the *Red* coloured Pottage, which he purchased of *Jacob*; for his Dominions lay along that *Sea*; and from him the Country was called *Idumea*, i. e. *Red*: And so the Old *Egyptians* called it *Rybria*, i. e. *Red*, which the Greeks turned into *Erythra* or *Erythras*, and the *Latinis*

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Latinis into Mare Erythraeum, i. e. The Red-
Sea in the Hebrew it is called, *Suph*, i. e. The
of Sedge or Weeds, which grow and float u
it in Abundance. This Sea parts Egypt f
Arabia: And, therefore it is called also, the
Ebian Gulf.

Line 307. *Bufiris*; *Lat.* from the *Gr.* i. e.
Manager of Oxen: because he butcher'd *Oxen*
like *Oxen*. A cruel Tyrant of *Egypt* in
Time of *Moses*, who under a Pretence of
treating Strangers, sacrificed them upon his
tars. He built the famous City of *Zoen* or
nais, and made it the Seat of his Kingd
This Fable signifies that *Pharaoh*, who put the
raelites to a very hard Slavery like *Oxen*; For w
Hercules, the true *Moses*, destroy'd him and
his Attendant's in the Red-Sea. Some call
Amenophis, but others, *Cenchres*. See N. 3.

Memphian; of, or belonging to *Memphis*; *Heb.*
A populous Country, or great City. In *Heb.*
called *Moph* and *Noph*, which the Greeks tu
into *Memphis*. This great City was buil
some say) a little before the *Flood*; and b
afterwards repaired and enlarged, it became
Royal City of *Egypt*, till the Time of the
lomies, who resided at *Alexandria*: becau
was built by *Alexander the Great*. It was a
City, seven Leagues in Circuit: becau
Length of Time four Cities became one.
stood on the West Side of the *Nile*. It wa
stroyed by the *Arabs*, as the *Prophets* foret
And out of its Ruins they built another on
other Side of the River, called *Alcair*. *Heb.*
. The City: which the *French* call *Grand C*
i. e. the *Great City*. Here, it is taken for
whole People of *Egypt*, in the Days of Bu
by a Fig. of Rhet.

Chivalry; *Fr.* i. e. *Hersemanship*. Here, the w

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Horse-men, Chariots and Armies of Egypt, which that potent King raised to pursue the People of *Israel*, by a Fig. of Rhet.

Line 308. Perfidious; Fr. Lat. i. e. *Treacherous* and *Faithless*: For that *Pharaoh* violated his *Faith* and *Promise* to the *Israelites*; by giving them a *Permission* and *Command* to depart his *Kingdom*; and then pursuing them as *Enemies* and *Fugitives*, whom he had intreated to be gone. See *Wisdom*, Ch. 19. 2, 3.

Line 309. Sojourners; Fr. Those that stay for a Time in a Place, by Permission or Grant, but are not *Natives*. Here, the *Israelites* who dwelt in *Egypt* 215 Years and no longer; by a Fig. of Rhet.

Goshen, or *Gosen*; Heb. i. e. *Rain*. A very delectable and fruitful Province of lower *Egypt*, in the Country of *Tanais*, near the *Mediterranean-Sea*, and the Land of *Canaan*, therefore it is more exposed to *Rain*, more fertile and fit for Pasture, than the Inland Parts of upper *Egypt*. And therefore it was appropriated for the *Residence* of the *Israelites*, who were *Feeders* of *Cattle*, Gen. 47. 1, 2. The Chief City of it was called *Ony*. It is about 200 Miles from *Jerusalem* to the South West.

Line 310. Carcasses or Carcases; Fr. from the Lat. q. *Caro Cassa*, i. e. *Corrupted Flesh*. Dead Bodies of Men, or Beasts, Carrions, Corps. Here, those of the *Egyptians* drowned in the *Red Sea*. In Latin, *Cadaver*, q. *Caro data Vermibus*, i. e. *Flesh committed to the Worms*. He that touched any dead Body, was esteemed unclean, by the Laws of the *Phœnicians*, *Egyptians*, *Greeks*, &c. which they borrowed from *Moses*.

Line 311. Chariot; Fr. Lat. i. e. *Running*: A light Coach, a Coach, much used in Wars by the Antients. See *Exod.* 14. 25.

Besrown;

Besprinkled; *Sax. O. E. Poet.* Sprinkled or covered over. Here, covered with those dead Bodies, which lay on the Shore, like loose Straw; by a Fig. of Rhet.

Line 312. Abject; *Fr. Ital.* from the *Lat. i. e.* *Cast away*; lost, destroyed, and despised; because they were all drowned, dead and gone for ever; the *Israelites* saw them no more.

Flood; *Sax. Dan.* from the *Lat. i. e.* *The Flowing of the Sea or River*: Here, the *Red-Sea*, by a Fig. of Rhet.

Line 313. Amazement; See N. 281. Put in a maze; an Astonishment, Consternation.

Line 314. He; i. e. *Satan*, the grand Chieftain of those cursed *Angels*; by a Fig. of Rhet.

Line 315. Resounded; *Fr. Lat. i. e.* sounded again or back, i. e. Hell rang and echoed at Satan's Call.

Princes; *Fr. Ital. Span. Dut. Lat. i. e.* Those who take the first Place: Governors, Chiefs, Ring-Leaders, principal, or most excellent Persons in a Kingdom. Sovereign Angels, who have the Superintendence over Princes upon Earth, *Dan. 10. 21.* Here, the Chiefs among the Devils. *Dan. 10. 13, 20.* See N. 737.

Potentates; *Fr. Ital. Lat. i. e.* Mighty Ones; Governors, Rulers of Nations. Here some Grandees among them. See also N. 737.

Line 316. Warriors, from *War*, *Sax. A Milit. T.* Warlike Men, these skilled in military Affairs. Here, bold and stout Devils; by a Fig. of Rhet.

Flow'r, for *Flower*; *Fr. from the Lat.* The Off-Spring of Plants, the Blossom of Trees, the Prime of any Thing. Here, Chiefs of the fallen Angels, once the grand Inhabitants of Heaven, the Glory and Grandeur of the Creation; by a Fig. of Rhet.

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Line 317. Seize; Fr. A Law T. i.e. to lay hold on; Here, can possess or overwhelm those immortal Spirits; by a Fig. of Rhet.

Line 319. Toil; Sax. Dut. O.E. Poet. Hard Labour, a Drudgery, a Fatigue.

Repose; Fr. Lat. i.e. to take Rest or Ease after hard Labour and Fight.

Line 320. Virtue; Fr. from the Lat. Power, Efficacy, Force. It has various Senses; in a good Man *Virtue* is *divine Grace*; in a Woman, *Modesty* and *Chastity*; in a Soldier, *Valour* and *Courage*; as here, See B. II. N. 311.

Line 321. Slumber; Sax. Dut. Dan. O. E. to sleep unsoundly, to doze. Here, to lie by idle; indolent and unactive; by a Fig. of Rhet. See N. 203.

Line 322. Posture; q. *Positure*; Lat. i.e. A Placing or lying; a Disposition, Condition, State or Behaviour.

Line 323. To adore, for to adore; Lat. i.e. To put the Hand to the Mouth. Here, to worship or submit to God, who had conquer'd them. At first Men paid *divine Worship* to the Planets, because they were glorious and beneficial to them; and because they thought those *Orbs* were governed by some *inferior Deities*; and the supreme God was too high and too glorious for Mortals to address. So looking up, they kissed their Hand in *Veneration* to them. This first Sort of *Idolatry* is called *Sebaism*. Heb. i.e. *Worshipping the Hosts of Heaven*; and was practised in the early Days of Job, Ch. 31. 26. Ps. 44. 20. and all the World over; afterwards *Idolatry*, or the worshiping of *Idols* and *Images*, came in Custom. This Custom was practised by the Greeks, Romans, and others, and derived from the *Antients*.

Conqueror; Fr. from the Lat. i.e. seeking after or pursuing. One that subdueth or brings under another

another; a Victor, a Triumpher. Here, God Almighty, by a Fig. of Rhet.

Line 326. *Swift Pursuers*; i. e. The Holy Angels, who quickly pursued those Rebels, and drove them out of Heaven; by a Fig. of Rhet.

Discern; Fr. from the Lat. i. e. to perceive, to know, to see. Here, to find the Advantage.

Line 327. *Th' Advantage*, for the Advantage; Fr. Lat. a Milit. T. A Benefit, Gain, Profit. Here, good Success in War.

Descending; Fr. from the Lat. i. e. coming or falling down from above. Here, flying down from Heaven, upon those Rebel Angels.

Line 328. *Drooping*; O. E. Dut. i. e. sorrowful, hanging down the Head, languishing, fainting.

Linked; Fr. i. e. tied, chained or joined together. Here, joined together, as our Chain-shot.

Line 329. *Transfix*; Lat. i. e. to strike, pierce or run through one, as with a Sword or Spear.

Line 331. *Abash't*, for *Abashed*; Fr. from the Heb. *Bosch*, i. e. Blushing with Shame; Bashful, dashed in Countenance, ashamed, rouzed through Horror. See Tobit 2. 14. Ecclus. 4. 24.

Line 334. *Rouze*, or *Rouse*; Sax. O. E. to awake, to rise quickly, to get up in a Surprize.

Bestir; Sax. O. E. Poet. from stir, i. e. to move, by a Fig. of Gram. to move about briskly.

Line 335. *Perceive*; in the 1st Edit. *perceive*; which is wrong; Fr. from the Lat. to discover, find out, or discern. See N. 326.

Plight; Sax. Teut. Poet. A Disposition, Condition or State of a Person, whether it be good or bad. Here, in a bad Condition, tormented in the Abyss of Hell, by a Fig. of Rhet.

Line 337. *Generals*; Fr. from the Lat. A Milit. T. the chief Commander of an Army. Here, Satan's Command, by a Fig. of Rhet.

Line 338. *Potent*; Here, the Rod or Wand of *Moses*, which was a powerful Sign of God's Omnipotence, whereby he wrought divers *Miracles*, whereof the *Jews* have many Romantic Traditions. See N. 95.

Line 339. *Amram*; *Heb.* i. e. A *lofty People*. The Son of *Kohath*, the 2d Son of *Levi*, and Father of *Moses*; he died in *Egypt* at 133 Years of Age. *Exod.* 6. 20. *Amram's Son*, i. e. *Moses*, by a Fig. of *Rhet.* See B. XII. N. 170.

Egypt; *Lat.* from the *Gr.* i. e. The *Land of the Ægypti, Copheti and Copti*, from *Coptus*, the Metropolis of *Thebaïs*, a City mentioned by *Strabo* and *Plutarch*; or from *Cabtim*, the People and first King that settled in that Country, and of the Posterity of *Ham*; or from *Ægyptus*, the Brother of *Danaus*, and an antient King of it. This Monarchy lasted 1300 Years 'till *Alexander the Great*. In the Old Testament it is called the *Land of Ham* and *Mizraim*. (*Mizraim* signifies *Afflictions*, and is a *Prediction* of the *Tribulations* that the People of God were afterwards to suffer there.) The Greeks call it *Egyptos*, q. *Ge Coptoön*, and *Chamia* or *Chemia*, i. e. The Land of the *Copti* and of *Cham*; the *Turks* and *Arabs* call it *Mizri* and *Misr*. to this Day. An antient and fertile Kingdom of *Africa*; having *Ethiopia* on the South, the *Red Sea* and *Isthmus of Suez* on the East, the *Mediterranean Sea* on the North, and the Desarts of *Lybia* on the West. It is about 650 Miles in Length, and 310 Miles in Breadth. It was peopled soon after the Deluge, had Kings in the Days of *Abraham*, *Gen.* 12. 10. celebrated for the great Skill of the People in polite Literature. *Nebuchadnezzar* vanquish'd it, *Cambyses* brought it into the Power of the *Perians*, A. M. 3479. Then it fell into the Hands of the *Grecians*, for 300 Years. The *Romans* reduced it into

into a Province, and called it *Augusta*, who held it for 313 Years. The Saracens, then the Mamalucks, and at last the Turks became Masters of it. There is little Rain; but the Overflowing of the Nile yearly, renders it very fertile: So that it was always a Granary to Canaan, Arabia, Greece, Rome, and is now to Constantinople; thô' sometimes there have been Famines there. The Harvest is in our *March* and *April*. The evil Day of Egypt was under the ten Plagues, mentioned *Exod.* 7, 8, 9, 10, and 11.

Line 340. *Wav'd*, for *Waved*; *Sax.* *Dut.* *O. E.* moved or turned to and fro. Here, when Moses stretched his Rod Abroad, and towards Heaven, to bring those Plagues upon Egypt, at the Command of the Almighty.

Pitchy; of Pitch, *Sax. O. E. Lat. Gr.* from the *Heb.* an oily and black Substance; extracted from Fir and Pine Trees. Here, a vast Multitude of *Locusts*, like a Cloud, as black and dark as Pitch, by a Fig. of Rbet. See *Exod.* 10, 14, 15.

Line 341. *Locusts*; *Ital. Lat. q. Locustans*, i. e. Burning or laying Places waste. They are mischievous Flies, like Grasshoppers, that destroy the Grass, Corn, and Fruits, wherever they go; very common in Egypt, Africa, and other hot Countries; they live about five Months only: But these were extraordinary, both for their Number and the End, for which they were sent. The 9th Plague of Egypt sent by God to humble that proud Tyrant. Pliny reckons 30 Sorts of them; some are three Feet long, which the Jews, Arabs, Africans, and Americans do eat. See *Mat. 3. 4. Cockburn's Journey*, p. 58. And says, a whole City in Africa was laid waste by them; they destroy'd Part of Germany, A. D. 852. To those the Poet resembles the fallen Angels for the vast Multitudes of them: for they come in Clouds, about 18 Miles in Length, and

and 12 Miles in Breadth, which eclipse the Sun, darken the Air; cover the Earth, make a sad Stench when they die, and are exactly described, *Exod. 10. 4.* *Prov. 30. 27.* and *Joel 2. 2, 12.*

Warping; *Sax. Dut. O. E.* A Sea T. Moving, working or flying forwards upon the Winds.

Line 242. Realm of impious Pharaoh; See N. 85. Here, Egypt, by a Fig. of Rhet.

Pharaoh; Old Egyptian, i. e. A Crocodile: for the People worshiped that Creature out of Fear. *Josephus* translates it, A King. *Pharaoh* was the common Name of their Kings from the Beginning to the Conquest of *Alexander the Great*, for 1660 Years, under 47 Kings: As that of *Abimelech*, *Heb. i. e. My Father the King*, among the *Philistines*; *Augustus* and *Cæsar* was among the *Romans*; yet many of them had proper Names, as *Sesostris*, *So*, *Neco*, *Ophra*, &c. After *Alexander*, 12 Princes reigned, who were called *Ptolemy*, Gr. i. e. Warlike, for 300 Years; and *Cleopatra*; Gr. i. e. The Glory of the Country. She was vanquished by *Julius Cæsar*, A. M. 3974. And then *Egypt* fell into the Hands of the *Romans*. This King's proper Name was *Ramases Miamum*; who came to the Crown 58 Years after the Death of *Joseph*; and *Busiris*, by the Greeks. See N. 307.

Line 343. Nile; O. Egypt. or contracted from *Nahal* *Heb. i. e. The River*; for that Language came near to the Hebrew; and in the Old Test. it is called *Nahal Mizzam*, i. e. The River of the Egyptians: because it is the Chief and only River there; from which the Greeks and the *Targum* call it *Nilos*. It is usual in many Countries to call their chief River so: Thus the *Ganges* in *India*, thus *Meschaçbe* (which the French call *Mississippe*) from *Cebé*, i. e. the River, and *Mescha*, i. e. The great; the Great River. The Nile

is also called Sabor. *Jos.* 13. 3. from whence
the Ethiopians named it, *Sibiri*, *Sibri*, and *Siris*,
'till it passes into the Confines of Egypt and the last
Cataract; these Words are of the same Signifi-
cation in the *Ethiopic*, and signify *Black*; be-
cause the Waters of it are black and turbid. It
is the noblest River in all Africa, rising in and
running thro' Ethiopia from South to North;
it divides Egypt in the Middle, waters it all
over once a Year, viz. in June, July, August,
and part of September; and discharges itself into
the *Mediterranean Sea*, at 7 Mouths formerly.
See Ifa. II. 15. But only two of them are Navi-
gable at this Time, one at *Damietta*, and ano-
ther at *Rosetta*; the other five being small ones,
filled up with Sands, or artificial Canals; after a
long Course of 1000 German Miles, and 4000
English. The Spring of it was unknown to the
Antients, even to a Proverb.—Alexander the
Great consulted the Oracle of Jupiter Ammon to
find it; *Sesostris* and *Ptolemy* Kings of Egypt
sought for it in vain; and *Julius Caesar* said, he
would give over the Pursuit of the Great Wars,
if he was sure to find it. But now it is known
to be in a Plain at the Foot of a Mountain in
Abyssinia, surrounded with high Mountains, from
two Fountains about the Wideness of a Cart
Wheel, 30 Paces distant, whose Bottoms are 16
or 17 Foot deep. These Sources the Ethiopians
call *Abain* and *Saccabela*, i. o. *The Father of the*
Waters. The old Inhabitants worshipped the
Nile, *Pharaob* paid his Devotions to it every
Morning; and there *Moses* address'd him so fre-
quently during the ten Plagues; they dedicated
a Magnificent Temple to it in *Memphis*, with
many Priests and Rites: because they thought it
was the sole Cause of all their Plenty. But Con-
stantine demolished it, and dispersed the Priests;

whereat

whereat the poor Infidels made grievous Lamentations, saying, the River would desert them for ever. It overflows some parts of Ethiopia, and all Egypt every Year, which is caused by vast Snow and Rains falling upon these Mountains of Ethiopia; which being melted by the Heat of the Sun, render the adjacent Countries most fruitful; other Rivers do the like. But here, the Poet means all Egypt, by a Fig. of Rhet.

Line 345. Hov'ring, for Hovering; Sax. O. E. Fluttering, flying or moving slowly about in the Air; in the manner of Birds.

Cope; Ital. O. E. Poet. Lat. from the Gr. An arched Vault, the Firmament: Here, the Concavity or hollow Canopy of Hell.

Line 346. Surrounding; Fr. from the Lat. i. e. Going round; encompassing. Here, Fires inclosing Satan on all sides, above and below him.

Line 348. Sultan, or Soldan; Arab. Pers. i. e. King or Lord. A very antient Title given by the Turks, Persians and Arabians to their Emperors. But they take proper Epithets afterwards, as Solyman the Magnificent; Sultan Amurad was surnamed Gazzi, i. e. The Conqueror; Kouli, i. e. A Slave, Khan. i. e. Lord. OBS. This Custom was in use among the Greeks and others, long before the Turks: for Seleucus (one of Alexander's Officers,) was called Nicator, Gr. i. e. Victorious: and we say, William the Conqueror. Justin. L. XIII. 4. Here, Satan, the Prince and Sovereign of all the fallen Angels, by a Fig. of Rhet.

Direct; Lat. To guide, to govern or rule. Here, to appoint, or give Orders to the inferior Devils.

Line 349. Balance; Fr. from the Lat. Two Beams; a Beam with two Scales, a Pair of Scales, an even Weight. Here, in exact Order; by a Fig. of Rhet.

Line

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Line 350. *Firm*; Fr. from the Lat.. Hard, solid, flat. Here, the burning *Lake* or *Abyss* of *Hell*. *Brimstone*; Sax. O. E. q. A burning Stone; an hard yellow Mineral of a fiery Nature, the same as *Sulphur*. See N. 70 and 171. Here the *Fire* of *Hell*, by a Fig. of Rhet.

Line 351. *Populous*; Lat. from the Gr. i. e. Many; abounding in People. Here, the *Goths*, *Vandals*, *Frances*, *Huns*, *Sueves*, *Alans*, and other barbarous Northern Nations of Europe, who in the 4th and 5th Centuries invaded *Italy*, *Spain*, *Africa*, &c. and like an Inundation over-run all the *Roman Empire*, with part of *Africa* and *Asia* for a long Time. To these Milton resembles the fallen Angels.

Line 352. *Pour'd*, for *Poured*; Dut. O. E. To empty a Vessel, to set Water running, flowing or falling down. Here, did send out in abundance, did over-run and overflow *Italy* and other Countries; by a Fig. of Rhet.

Loins; Fr. Ital. Dut. from the Lat. i. e. Long extended: because of the Largeness of those Parts. An Anat. T. The lower Parts of the Back near the Hips in Men or Beasts. Here, the frozen Climates of Norway, Swedeland, Denmark; cold Northern Countries, from whence those People did spring in vast Numbers; by a Fig. of Rhet.

Line 353. *Rhene*, or *Rhine*; Teut. i. e. Pure; because of the Clearness of the Waters; or Gr. i. e. the *Flood* or *River*: because it is a vast one. A large River in Germany, rising in the Alps, parts France and Germany; and after a long Course of 1000 Miles, throws itself into the German Ocean, in two large Mouths near the Briel: therefore Virgil calls it *Bicornis*, i. e. Having two Horns or Passages.

Danow, *Danow*, *Damube*, and by the Natives, *Tonaw*. Teut. i. e. Thunder: because of the thunders

during

Bring Note of its rapid Current and three grand
Gates. On *Danubius*, Lat. q; *Danivius*, i. e.
Saxoy: from the Abundance of Snow that falls
upon the adjacent Mountains, and swells the
River; or from *Danii*, an antient People, that
are said to have dwelt thereabouts. A grand
River in Europe; it riseth in *Suster*, runs thro'
Germany, *Bavaria*, *Austria*, *Hungary*, *Bulgaria*, &c. into the *Euxine Sea* in 6 or 7 Mouths
(but only two are now Navigable) after a Course
of near 2000 Miles, wherein it receives 60 other
Rivers, whereof Thirty are Navigable. It is
very broad, and 200 Feet deep in divers Places;
and abounds with many large Islands and Villages.

At the Confines of *Illyricum* it changes its Name,
and for 400 Miles is called the *Ister*, q. *Ester*,
contracted from *Estreoon*, i. e. The Flood or
River, as I think; for I cannot find the original
Derivation in any Author. *Dionysius* calls it the
Sacred Ister. The Country thereabout is called
Istria, and the People *Istni*.

Barbareus; Dut. *Fr.* *Ital.* *Span.* *Lat.* *Gr.* from the
Arabic, i. e. To *Murmar* or *Mutter*: for so the
Arabs, *Greeks*, &c. called Strange Nations, whose
Language they did not understand; thinking
they muttered strange Sounds: strange, rude and
uncouth Language. Here, the rude, cruel
and disorderly Goths, *Vandals*, &c. by a Fig. of
Rhet.

Line 354. Deluge; *Fr.* *Ital.* *Span.* *Lat.* i. e. *Wash-*
ing away. An Inundation or Flood of Water,
which covers some part of the dry Land. See
B. XI. N. 69. and 842. Here, *Milton* com-
pares those Northern Multitudes to a *Deluge* or
Flood, by a Fig. of *Rhet.*

South; *Sax.* *Dut.* *Teut.* *Fr.* from the *Gr.* i. e.
Moist: because the South Winds generally bring
Rain and Moisture. *A Geograph.* T. One of
the

the four Corners of the Heavens and opposite to the *North*. Here, *Italy*, *Spain*, *Portugal* and other *Southern Kingdoms* of *Europe* and *Africa*, into which these *Northern People* pushed their Armies, by a *Fig. of Rhet.*

Line 355. Gibraltar; Arab. Jibil Tharek, i. e. The Mountain of Tharek, Captain of the Moors, A. D. 718. when from *Africa* they invaded *Spain*, and pitched first upon that *Promontory*, which is upon the Mouth of the *Streights* between *Spain* and *Africa*. These *Streights* were formerly called the *Streights of Hercules* and of *Gades*. From that Time the *Moors* possessed *Spain* 760 Years; 'till 900,000 of them were expelled by *Ferdinand* and *Isabella*. A. D. 1492. But the *Moorish* is still spoken in some Parts of it, and many of their *Customs* and *savage Dispositions* continue in the Blood of the *Spaniards* to this Day.

Lybian; belonging to *Lybia*. *Heb.* i. e. *Heat* and *Thirst*, because it is a *hot* and *dry* Region. The Inhabitants are called *Lubim* in *Sacred Scripture*. A Part of *Africa* upon the *Mediterranean Sea* between *Egypt* and *Barbary*. It is for the most Part covered with *Sands* and *Desarts*, extraordinary hot and dry; being all under the *Line*. But here, *Lybian Sands* denotes all or the greatest Part of *Africa*, which the *Goths* invaded at that Time, by a *Fig. of Rhet.*

Line 356. Squadron; Ital. Span. Fr. from the Lat. Quadra, i. e. Drawn up in four Ranks. A Milit. T. A Body of Horse, consisting of 100 or 200 Men, more or less, as the Generals think fit. Here, Companies of these Fallen Angels under Satan their chief Commander, by a Fig. of Rhet.

Band; Ital. Fr. Sax. A Milit. T. A Company of Foot-Soldiers, but of no certain Number; as Occasion requires. Here, Legions of Devils; by a Fig. of Rhet.

Line 359. Excelling; Lat. Out-doing, eminent, and exceeding another Thing, more excellent.

Human; Fr. Lat. Belonging to *Man* or *Mankind*, i. e. These mighty *Angels* far excelled and surpassed the Beauty and Perfections of Men; they resembled Gods, by a *Fig. of Gram.*

Princely; Lat. Of a *Prince*, who governs a State in Chief, like a *Prince* or *Chieftain*. N. 345.

Dignities; Fr. Ital. Span. from the Lat. Worthinesses, Majestic Persons, Persons worthy of *Dignity* and *Respect*. Here, Titles of Honour applied to the Chiefs among the *Fallen Angels*; by a *Fig. of Rhet.* See B. IV. N. 618.

Line 360. Erst; Sax. O. E. Poet. i. e. The first; E'er while, formerly, long ago, in Ages past.

Line 361. Records; Lat. i. e. Bringing into the Heart or Memory: Remembrances; Rolls or Books preserved in Courts, to keep up the Memorials of antient Deeds and Transactions, i. e. There was no Register or Remembrance of those *Fallen Angels* now to be found in Heaven. See B. XII. N. 513.

Line 362. Memorial; Fr. Lat. i. e. A Monument or Register, to put one in Mind of a Thing; or which brings a Matter into one's Memory, i. e. There is not the least Remembrance of them in Heaven; by a *Fig. of Rhet.*

Ras'd, for *Rased* or *Razed*; Fr. from the Lat. i. e. Pulled down; laid even with the Ground. Here, Destroyed, blotted or scraped out of Remembrance in Heaven. See what Sin doth!

Line 364. Eve, or Chavah; Heb. i. e. Life or Living. The proper Name of the first Woman, Adam's Wife. At first God called them both *Adam*, by a common Name. Gen. 5. 2. *Adam* called her, *Iscba*, from *Ish*. Heb. i. e. The Female of *Man*, q. *Manness*, or *She-Man*; as the Latins say, *Vira* or *Virissa*. Gen. 2. 23.

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After the Fall, he called her *Chavah* or *Evah*, i. e. *Life* or *Living*: because she was the Mother of all living. Gen. 2. 20. In Greek, *Gune*; in Latin, *Fœmina*; i. e. *Bringing forth Young*, &c. But since it hath been the proper Name of many Women, among both Jews, Christians and Muhammedans. Here, the Sons of Eve denote all Mankind, by a Fig. of Rhet.

Line 365. *Wand'ring*, for *Wandering*; Sax. *Dut.* Teut. *Dan.* O. E. *Straying*, straggling about, walking every where at random. So Satan is represented, Job 1. 7. 1 Pet. 5. 8.

Line 369. *Invisible*; Fr. *Ital.* *Lat.* i. e. *Not to be seen*. God is *invisible* in his *Essence* or *Nature*, as appears from his own most simple, spiritual, and infinite *Nature*, from Exod. 33. 20. John 1. 18. 1 Tim. 17. 6. 16. Heb. 1. 27. And from the *Imperfections* of Angels, Men, and every *Creature* that is *visible*.

Line 371. *Transform*; Fr. *Lat.* i. e. *To turn or change into another Form*, *Fashion* or *Shape*. This is taken from Exod. 32. 1, 2, 3. Psal. 106. 20. And from innumerable Instances of *Idolaters* thro' the World, in all Ages to this; who worshipped the *Creatures* and forgot the *Creator*, as St. Paul says, Rom. 1. 23.

Line 372. *Oft*, for *Often*; Sax. O. E. *Poet.* Frequently, many Times, over and over.

Adorn'd, for *Adorned*; Fr. *Ital.* from the *Lat.* *Beautified*, decked and set out. Here, they honoured and worshipped them with splendid *Rites* and *Ceremonies*.

Line 373. *Gay*; Fr. Q. E. *Lat.* Gr. i. e. *To rejoice* & *joyful*, *merry*, *pleasant*. Here, fine, gaudy, costly.

Religions; Fr. *Span.* Teut. *Ital.* *Lat.* i. e. A *Binding* or *Obliging* Men to God; or *Reading over*: because it obliges Men to *read* his *Laws*. See

Deut. 6. 6. Josh. 8. 34, 35. Jo. 5. 39. There have been many *Religions* in the World; the first is that of *Nature*; whereof that of *Moses* is an *Abridgment*. The most noted *Religions* now are the *Jewish*, *Gentile*, *Christian*, *Muhammedan* and the *Chinese*; all which (excepting that of *Nature*, and the true *Reformed Christian Religion*) abound in outward *Show*, *Pomp* and *Grandeur*, formed to strike and gain the *Senses* of the *Ignorant*; because they are the *Inventions of Men*, and have little or no intrinsic *Goodness* in them.

Pomp; *Dut.* *Teut.* *Fr.* *Span.* *Lat.* from the *Gr.* i. e. *A Mission or Show*, because it is a *Solemnity* of Things passing away. *Shew*, *Grandeur*, *Pageantry*, a *solemn Sight*, used in public *Triumphs*, *Funereal Rites*, and in all the *Heathenish Rites of Religious Worship*.

Line 374. Devils; *Sax.* *Teut.* *Dut.* *Ital.* *Lat.* contracted from the *Gr.* i. e. *A Calumniator or Back-biter*. Here, *Evil Spirits*, and fallen *Angels*.

Deities; *Fr.* from the *Lat.* *Gods*; the *Nature of God*. Here, false and fabulous *Gods* and *Godesses* among the *Gentiles*, who acknowledged a *Multiplicity and Multitude of Gods*; whereas there is only one true *God*; and 'tis impossible there can be more than one *Supreme, infinite Being, one first Cause and Author of all Things*.

Line 375. Idols; *Fr.* *Span.* *Ital.* *Lat.* from the *Gr.* i. e. *Representations of Images, Statues and Resemblances of the only true God, proposed to be worshipped*; thro' the *Ignorance of vain deluded Heathens and others*.

Heathen, or Heathenish; *Sax.* *Dut.* from the *Gr.* i. e. *Gentiles*; *Nations*: because they were spread over all *Nations* for 3000 Years, and are still 19 out of 30 Parts of Mankind. Here, the *Gentile World, Heathens, Pagans, and such as worship*

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worship *Idols* and *false Gods*. See N. 765.
See more B. X. N. 579.

Line 377. Say. ~~☞~~ Obs. Here, Milton in a large and learned *Digression* paints out the true *Original of Idolatry*, with a black *Catalogue of Devils worshipped under the following Names*. See *Deut. 32. 17. Psal. 106. 37. 1 Cor. 10. 20. Tertullian in his Apology, August. De Civit. Dei. Lib. VIII. Ch. 26.* and other *Fathers* told the old *Romans*, that the *Gods* whom they worshipped, were nothing else but *Devils* and the *Spirits of famous Men* departed this Life.

Line 378. Couch, Fr. i. e. *To ly down; A little Bed, a Seat.* Moveable Bed to lie down upon; a Chair. Here, the *Abyss of Hell*; by a *Fig. of Rhet.*

Line 379. Emperor's, for *Emperor his Call, or Emperour;* Fr. from the Lat. i. e. *A Commander, a Sovereign Prince, who bears Rule over several depending Kings and Countries.* Here, *Satan*, by a *Fig. of Rhet.* See N. 348.

Line 380. Singly, for *Singidarbys; Lat.* Particularly, alone, by one's Self.

Strand; Fr. *Sax. Dut. O. E.* A high Shore or Bank of a River. Hence, a Street in London and Dublin is called the *Strand*: because formerly it was the *Bank of the Thames and the Liffe.* Here, the Edge or Brim of Hell, by a *Fig. of Rhet.* *Bare* or *Barren* is a proper Epithet for it.

Line 381. Promiscuous; Lat. i.e. Mixed together in Confusion and Disorder; i. e. the common or inferior Multitude of these *Fallen Angels* assembled in Disorder.

Croud, or Crowd; Sax. *O. E.* from the Gr. i.e. *To throng, A Throng*, a Prefs of a confused M^ultitude. Here, of *Devils*; by a *Fig. of Rhet.*

Aloof; Sax. *q. d. All off.* i.e. Stand off; at a Distance, or far from their *Chief Commander*, in Honour, Fear, and Submission to him.

Line 382. Roaming; Fr. Sax. O. E. from Rom.
 or Lat. Ital. from *Rome*, to travel to *Rome* for
 the sake of *Religion*; ranging and rambling up
 and down like *Christian Pilgrims*, who wandered
 to *Rome*, *Jerusalem*, &c. under the Pretence
 and shew of *Devotion*. So the *Turks* go yearly
 from the remotest Parts of their Dominions to
Mecca in *Arabia*, to pay their Visits to the *Se-*
pulcher of Muhammed: To *Santier*, Fr. from the
 Lat. i. e. The *Holy Land*, is of the same Sig-
 nification, and from the same Original; when
 they travelled to the *Holy Land* or *Jerusalem*.

Line 384. Altar; Teut. Dut. Fr. Lat. i. e. High;
 because it was raised high above the Ground.
Or to burn, because *Sacrifices* were offered upon
Altars. From the *Heb. Arar*, i. e. To *pray*
 or *impreat*, or of *El*, God; and *Tar*. i. e. *A*
Place appointed for the Worship of God. A Place
 raised up with Stones and Earth, whereon Men
 sacrificed their *Oblations* to the true God. *Al-*
tars were used for the *Worship* of God by *A-*
dam, *Noah*, and all the *Patriarchs* from the *Be-*
ginning of the World, and long before *Temples*,
Gen. 4. 4, 5, 8, 22, 23, 29. 9. 10. Exod. xx. 24.
 And from them the *Heathens* took the use of *Altars*;
 whereof they had three Sorts. 1. Those to the
Celestial Gods, which were as high as a Man of
 a middle Size might use, and erected upon *Hills*,
Groves, the *High Ways*. That of the *Olympian*
Jupiter, was 22 Feet high. 2. Those to the
Infernal, which were placed upon a little Trench
 below the Ground. And 3. for the *Terrestrial*
Deities, which were erected upon the Ground,
 but low, flagged with Sod, and covered with sa-
 cred *Verwaine*. *Altars* were esteemed most
 sacred; for upon them they made their most so-
 lemn Vows and Oaths; by laying their *Hands*
 upon them in a very solemn Manner; as we find

in the Practice of Hannibal, &c. See Corn. Nepos, Cicero, pro Flacco, Tit. Liv., &c. They never permitted Whores and Murderers to approach them.

Line 386. *Jehovah*, Heb. i. e. He that is, and was, and is to come, has Existence and Eternity in himself; and gives Being to all Things else. It denotes the Essence of God, is the peculiar, and an ineffable and most mysterious Name of the Deity, and can hardly be translated into any Language. Ten Names are ascribed to him in the Hebrew, but this is the Chief and most expressive of his infinite Nature, if it could be expressed. See Psal. 83. 18. A Name that the Jews never pronounced, (lest it should be profaned) we translate it, *Lord*. See N. 198. Hippocrat. styles it *Enormeum*, the great Mover of all Things.

Thron'd, for *Throned*; Lat. Gr. i. e. placed or seated on a Throne. So God is described emblematically, 2 Kings 19. 15. Rev. 4. 2. See N. 105.

Line 388. *Sanctuary*; Fr. from the Lat. i. e. A holy and sanctified Place. The most holy Part of the Tabernacle within the Veil, and in the West End of Solomon's Temple, adorned with two Cherubims, the Ark of the Covenant, and the extraordinary Presence of God. It was unlawful for any Man to enter into it, but the High Priest only, and that but once in the Year, on the great Day of Atonement, which answered to the first of our September. The most sacred Place was called the Holy of Holies, i. e. The most Holy Place, Levit. 16. 23.

Shrines; Fr. Sax. Lat. i. e. *Dasks*, *Cabinets* or *Closets*. The Saxons meant thereby, Closets, or Temples, like the *Laces* among the Old Romans; wherein they kept the Reliques of their Saints; and the latter their Gods. In these they made their Prayers. Shrines were the Altars or Temples

ples of those *Idols*, where these *Devils* were worshipped. Here, the *Temple* of the true God was made a Repository for those *Idols*: For so *Solomon*, *Manasses*, and other wicked Kings of *Judah* did.

Line 389. Abominations; Fr. *Lat.* Detestable, abhorred and loathed Things. Here, *Idols*, which God utterly detested and hated; called *Dung-Gods*. The *Malabars* have a God made of Dung in the Image of a Man; called *Piratti Lingum*, which they strow with sweet Flowers, and worship with the greatest Devotion.

Line 390. Rites; Lat. from the *Heb.* i. e. *Time*; Ceremonies of the Church, to be observed on solemn Days, by divine Appointment; Customs. *Profan'd*, for *Profaned*; Lat. To abuse, to pollute or unhallow holy Things.

Line 391. Affront; Fr. *Ital.* *Lat.* i. e. To set Front against Front or Face; to oppose one to his Face, to brave or dishonour one. Here, to encounter and contradict God in his pure and holy *Worship*.

Line 392. Moloch, *Molech*, *Milcom* and *Melcom*; *Heb.* i. e. A King. An *Idol* of the *Ammonites*, strictly forbidden the *Jews*, *Levit.* 18. 21. 20. 2. The Prophets denounced and God executed grievous *Judgments* upon all the Worshippers of it; and no Wonder; for it was a most infamous *Idol*. 1st. In his assuming the *Name* of a *King*, and robbing God of his Sovereignty and Glory. 2dly, In the *Inhumanity* of the *Worship* paid him. *Moloch*, was a hollow Statue of Brass, with the *Head* of an Ox, and the *Hands* of a Man, with seven *Chapels*. It was made red hot, then the *Priests* threw the *Sacrifices* into its Arms, where they were burnt to Death in a dreadful Manner. The *Carthaginians* offered 200 *Children* of their *Nobility* to it at one Time, and 300 at another; which made *Darius* send Embassadors

dors to *Carthage*, with an Edict to forbid them that Inhumanity. See *Justin. Hist. L. XIX. cap. I.* 490 Years before Jesus Christ.. The *Americans*, 3 or 6000 Children every Year; and one of their Kings sacrificed 64080 Men in the Space of four Days. A. D. 1486. He that offered his Son, *kissed the Idol*, *Hof. 5. 2.* It was the *Saturn* of the Old Romans. This Devilish Abomination was laid aside in Europe by the Decree of Constantine I. A blessed Effect of the Christian Religion: therefore the Poet calls it justly, *Horrid, dreadful King.* It was the Sun, and the seven *Chapels* signified the seven Planets, whereof he is the Chief. See *Macrob. I. Q. Curt. L. IV. Died. Siculus.*

Horrid; Ital. Fr. Lat. Heb. Hor. i. e. A *Den*: because those dark Places strike the Beholders with *Fear*; *Horrible*, terrible, dreadful and frightful to behold. See N. 61 and 83.

Besmear'd, for *Besmeared*; Dut. O. E. Daubed all over with the *Blood* of *sacrificed Men, Women, Children, &c.*

Line 394. Noise; Fr. Gr. from the Heb. i. e. *Contention*; a great Sound, a loud Uptoar and Shout. *Drums.* Dan. Dut. formed from the sound of it. A *Milit. T.* A warlike Instrument of *Music* well known. *If. 24. 8.*

Timbrels; Fr. from the Gr. A *Music T.* Another Instrument of *Music* much used of old, in Joy and Mirth, Gen. 31. 27. Job 21. 12. Exod. 11. 20. These loud Instruments of *Music* were used at these *Sacrifices*, to damp the *Screams* and *Roarings* of poor tormented *Men* and *Beasts*, devoured alive in the Fire by the *Devil*.

Line 396. Grim; Teut. O. E. *Ugly, deform'd, cruel and full of Horror.* A fit Epithet.

Anmonite, for *Anmonites*; by a Fig. of *Grass*. The *Posteriority of Ben-Ammi.* Heb. i. e. The *Son of my People.*

People. The Son of *Lot*, by his youngest Daughter, Gen. 19. 38. A mighty Nation in *Arabia Felix*, bordering upon *Canaan*; but miserable Idolaters, and always mortal Enemies to the People of God: for which Crimes God cut them off the Face of the Earth. They dwelt beyond Mount *Gilead* about 96 Miles from *Jerusalem* North Eastward, and were infamous Worshippers of this *Idol*. 1 Kings 11. 7.

Line 397. Rabba or Rabbath; Heb. i. e. Great. The chief City of the *Ammonites* on the North-East Side of *Jordan*, and the River *Arnon*. It was well watered by the Springs of Mount *Arnon* and Mount *Gilead*: therefore it was called the *City of Waters*, 2 Sam. 12. David took and plundered it, and made all the Inhabitants *Slaves*. There the brave *Uriah* lost his Life, 2 Sam. 12. 26.

Line 398. Argeb; Heb. i. e. A Lump of Earth or Gravel. A large, very fruitful and populous Country, lying on the East of *Jordan* among the Mountains; and belonged to *Og King of Bashan*, near Mount *Gilead*, Deut. 3. 13, 14. Afterwards it was called *Trachonitis*, Gr. i. e. *Rocky or Stony*. See Luke 3. 1.

Basæn, or Bashan; Heb. i. e. In Ivory or Tooth: because it lay between two Ranges of Mountains, like the *Tooth* of an *Elephant*. It was called also *Peraea*, Gr. i. e. *Beyond*: because it lay beyond *Jordan*, Northward from *Jerusalem*. A fine fruitful Country beyond *Jordan*, from the River *Arnon* to Mount *Hermon*, belonging to *Og*, a Gigantic Man, and the last King of it; as appears from the extraordinary Length of his *Bed* (which was preserved for a long Time in *Rabbath*, as a *Show*, *David*. 3. 11.) for it was 15 Feet 4 Inches and an half in Length; and 6 Feet 10 Inches in Breadth. *Basæn* was one of the most fertile

fertile Places thereabouts for good *Pasture*, *Bulls* and *Oaks*. *Moses* conquered him in a Battle at *Edrei*, and divided all his Lands to the Tribes of *Gad*, *Reuben* and half Tribe of *Manasses*. *Deut.* 3. 1.

Line 399. Arnon; *Heb.* i. e. A wild *Ash*: Because these Trees grew upon the Banks of it in Abundance. It is a small River of the *Meabites* on the East Side of *Jordan*, rising on Mount *Gilead*, watereth these Countries, and runs into the *Dead Sea*, 20 Miles from *Jerusalem* Eastward. It was the uttermost Boundary between the *Meabites* and the *Ammonites*. *Num.* 21. 13. which the Poet hints.

Line 400. Audacious; *Fr.* *Ital.* *Span.* *Lat.* *Bold*. This Epithet is given to *Moloch*: because he ventured not only into the *holy Land*; but also went to the *Temple* of the true God at *Jerusalem*, and there had a *Temple*, erected to him by *Solomon*.

Line 401. Solomon, *Salamon*, or *Schelomoh*; *Heb.* i. e. *Peace*, or *Peaceable*, because he was a peaceable Prince, not like his Father; The Son of *David* by *Bathsheba*, (*Heb.* i. e. *The Daughter of the Oath*,) the third King of *Israel*, and the wisest of all Mortals, since the *Fall of Adam*. *1 Kings* 4. 29. Yet he fell into this abominable *Idolatry*, and built a *Temple* to this *Devil*, near that which he himself had erected to the living and true God, to gratify his *idolatrous Wives*. *1 Kings* 10. 5. *Abaz*, *Manasses*, and other impious Successors followed his shameful Example, which brought *divine Vengeance* upon them. He was born in the Year of the World, 2971, before *Jesus Christ*, 1029. Built, besides other Edifices, a famous Academy upon Mount *Sion*, where he taught *Philosophy*. *Prov.* 9. 1. And from him *Pythagoras*, *Socrates*, *Plato*, *Aristotle*, *Trismegistus*, &c. borrowed their Principles of *Philosophy*. He reigned 40 Years, lived 60; and was

the

the saddest Instance of human Fruity extant; yet he repented, was pardoned, and saved.

Fraud; Fr. *Irak* from the Lat. A Deceit, Guile, Cheat, Delusion; doing by Cunning, what one cannot do by Power and Violence. See B. I. N. 344.

Line 403. *Opprobrious*; Fr. *Ent*. Reproachful, disgraceful, scandalous: Because the *Idol* Worship there was a Scandal and Offence to God, and all good Men. This *Hill* stands South East before *Jerusalem*, and wide of Mount *Olivet*, but not so high as it; the Valley of *Hinnom* is between them, and on the other Side of Brook *Kidron*. There *Solomon* built this *Temple* to *Moloch*, and a *Straglio* for his *Women*; they report that Part of these old *Walls* is to be seen to this Day, as a standing Monument of his lasting Shame.

Grove; Sax. *O. E. q. d. Groe*; because Trees did grow thick about *Groves*. A little Wood, a Knot of Trees made for Pleasure. In these Men worshipped God at first; for there were no Temples till *Solomon* built one, and that was about three thousand Years from the Creation.

Line 404. *Valley*; See N. 224. Here, the *Valley* of *Hinnom*, by a *Fig. of Rhet.*

Hinnom; Heb. i. e. *Gracious*. This was the Name of the Professor of the *Valley*, which is called also the *Valley of Ben-Hinnom*. Heb. i. e. of the Son of *Hinnom*. It lies at the Foot of Mount *Moreiah*, and Mount *Olivet*, Southward. There stood the *Grove of Moloch*, wherein they offered *Children* and other *Sacrifices* to this cruel *Idol*. It was called also the *Valley of Tophet*: And our *Saviour* likened it to *Hell*. The *Valley of Jephosaphat* runs a-cross the Mouth of it, which is so called; because there that pious King was buried.

Tophet; Heb. i. e. A *Drum*: because *Idolaters* beat *Drams*, &c. to drown the Cries of miserable Creatures,

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Creatures, which were broiled to Death in that Pit of Fire. A Cruelty, which God never thought of, never commanded, always abhorred, strictly prohibited, and severely punished. *Jerem.* 7. 31. 19. 5. See Note 394.

Line 405. *Gehenna*; Gr. from the Heb. i. e. The Land of *Hinnom*; for *Hinnom* was the Lord of it; and *Tophet*: because *Idolaters* beat *Draus* in the Grove of *Moloch*, which stood there. But our Saviour and others mean the Place of the Damned thereby, *Mat.* 18. 9. because of the dreadful Torments there, by a Fig. of Rhet.

Type; Fr. *Ital.* Sp. *Lat.* Gr. i. e. A Mark impressed by beating or stamping. A Figure or Mystical Shadow of a Thing: A Representation or Image of Things to come. See more B. XII. N. 232.

Line 406. *Chemos* or *Kemos*; IL. Heb. i. e. Swift or Speedy, from the Swiftness of the Sun, which this Idol represented. Others say, hid and concealed: because of the shameful Prostitution and Rites of this Idolatry. Some take it to be the filthy *Priapus* of the Greeks and Romans. The Idol of the Moabites and Midianites. It is frequently mentioned in holy Writ, and the Worship of it is very strictly forbidden, threatened and punished. *Salomon* built a Temple or High-Place for it also, 1 *Kings* 31. 7. But pious *Yahua* destroyed it. 2 *Kings* 23. 13. *Chemos shall go into Captivity with her Priests and Princes; and Moab shall be ashamed of Chemosh*. *Jer.* 28. 7. 13.

Obscene; Lat. Unclean, unchaste, filthy Venery: A very proper Epithet for this abominable Idol.

Dread; Sak. O. E. from the Lat. A great Fear, Terror: because the Worshippers of it stood in great Fear of it; i. e. obscene Deity of the Moabites.

Moab; Heb. i. e. From my Father: because he was the Son of Lot by his eldest Daughter, *Gen.* 19.

37. His Sons are the *Moabites*, a mighty Nation in *Arabia the Happy*, upon the East Side of the *Dead Sea*; but impious *Idolaters* and cruel *Enemies* to the Seed of *Abraham*, tho' nearly related to them originally.

Line 407. Aroar, or *Aroer*; *Heb. i. e. Heat* or destroyed and rooted out: because *Jephthha* won a memorable Battle near it. *Judg. 11.* A City of the *Moabites* on the Banks of the River *Arnon* in the Land of *Gilead*, 24 Miles from *Jerusalem* Eastward. *Jesh. 12. 2.* It fell to the *Tribe of Gad*; who repaired and fortified it and other Cities; but called them by other Names; that there might be no *Remains* of *Idolatry* left among them, according to the *Law*. *Numb. 32. 24.* There was another City of this Name near *Damascus* in *Syria*. *If. 7.*

Nebo; *Heb. i. e. A Prophecy*. A City and Mountain of the *Moabites*, near to Mount *Pisgah*, 20 Miles from *Jerusalem* eastward, on the East Side of the *Dead Sea*, belonging to *Sibon* or *Og*, very good for Pasture and Cattle; being a Mountainous Country: Upon this Mountain *Moses* had a fair View of *Canaan*, died and was buried. *Deut. 34. 1.* And there *Jeremy* hid the Tabernacle, Ark and Altar of Incense in a hollow Cave. *2 Maccab. 2. 5.* Qbs. *Nebo, Hesbon, Sibma, Elealeh, &c.* were re-built by the *Reubenites*, at the Permission of *Moses*; who gave them new Names, to destroy all Relicts of *Idolatry*. See *Numb. 32. 37.* as they were commanded. *Deut. 12. 2. 3.*

Line 408. Abarim; *Heb. i. e. Bridges or Passages*: because of divers *Fords* over *Jordan*, near to these Mountains. A Ridge of Mountains lying along the East of the *Dead Sea*, belonging to *Moab*; which part the Kingdoms of the *Moabites*, *Edomites* and *Ammonites*. *Nebo, Pisgah, and Peor* were

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were several Mountains in this Tract. Num. 33.
47. Deut. 30. 49.

Hesbon, for *Heshbon*; by a Fig. of Gram. Heb. i. e. Numbering, thinking, or instructing; because there was an Academy or School. The Royal City of *Sibon* or *Sebon*, King of the Amorites; therefore *Sibon* is called King of *Hesbon*. Deut. 1. 4. It was 20 Miles from *Jordan* on the East. He had taken it from the King of *Moab*, but *Moses* subdued him, and divided all his Country to the *Tribe of Reuben*: This Country was well water'd and fruitful; for it lay between the River *Arnon* and *Zobbock* upon the Borders of the *Ammonites*. Num. 21. 26.

Line 409. *Horonaim*; Heb. i. e. The Mountains or Furies; and in the Syriac, Liberties. Two Cities of the *Moabites*, one was called the *Upper*, and the other *Inferior* or *Lower*. Is. 15. 5. There *Sanballat* the bitter Enemy of *Nebemiah* was born. Neb. 2. 10.

Seon, or *Siebon*; Heb. i. e. Rooting up, or destroying utterly: because he was a cruel Oppressor of his Neighbours. A King of the *Amorites*, who refused the *Israelites* a Passage thro' his Dominions into *Canaan*, which occasioned a bloody War; but they vanquished him, and possessed all his Country. Num. 21. 21. 32. He had taken *Horonaim* from the *Moabites*: Therefore *Milton* judiciously calls these Cities the *Realm of Seon*.

Line 410. *Flow'ry*, for *Flowerly*; Full of Flowers, abounding or overgrown with Flowers, Plants or Herbs; being well watered and low Ground. See N. 316.

Dale; Dan. *Dut*. Teut. from the Lat. i. e. Descending. A little Valley, a low Ground between two Hills. The same as *Valle* or *Valley*. See N. 204.

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Sibma, or *Sibmah*; *Heb.* i. e. A *Wolf*: because Wolves abounded in that mountainous Country. A City in the Valley of Moab, about 30 Miles from Jerusalem Eastward; famous for many fine Vineyards. *Is.* 16. 8, 9. *Jer.* 48. 32. Therefore the Poet says, It was clad with Vines.

Glad, for Cloathed; *Sax. Dut. Dan. Tost. O. E.* Cover'd or furnished with Cloaths, decked; Here, adorned, by a Fig. of Rhet.

Line 411. Eleale, or Elealob; *Heb.* i. e. The *Affection* or *Burnt-Offering* of God. A Town six Miles from Hebron, belonging to Sihon, beyond Jordan to the East, and 36 Miles from Jerusalem. It fell to the Tribe of Reuben after the Conquest of these Countries. *Num.* 32. 37. It abounded with Vines and other good Fruits, and was a strong City in the Days of St. Jerome; he flourished in the 4th Century, and died 420.

Asphaltic, or Asphaltites, from *Asphalos* or *Asphaltus*; *Lat.* from the *Gr.* i. e. Yielding Bitumen or Sulphur. A Lake of sulphureous, salt and bitter Water in Judea, where Sodom and Gomorrah stood, 35 Miles from Jerusalem to the East; about 24 Leagues long, and six or seven broad. On the East and South it is enclosed with exceeding high Mountains, viz. Abarim, Nebo, Pisgah, Peor; on the North with the Plains of Jericho; And on the West with the Land belonging to the Tribe of Judah, Jerusalem, &c. It is called the Dead Sea; because no Fish live in it; or from the heavy stagnated Nature of its Waters: The Salt Sea; because it is of a brackish Taste; the Sea of the Plain; the East Sea; because it was easterly from Jerusalem. See *Joel* 3. 20. And the Sea of Sodom; It is a Pool or Lake of standing Water; for tho' Jordan, Arnon, Jabbok, Dibon, Zered, and Cedron run into it, yet it hath no visible Discharge. Iron, Lead, or any other weighty Matter

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Matter doth Swell upon the Top of it. Where
than thiev' some condemned Criminals into the
deepest Place of it, and Manacled; yet they rose
up with such Violence, as if a Storm had sent
them up: if Men or Beasts drink of it mixed
with Water, it makes them exceeding sick: and
Birds that fly over it, fall down dead. This
Pitch resembleth Bill without Heads, and is
good for Pitching Ships, Castles, and Medicines.
Besides Moses, Strabo, Thellus, Pliny, Diodorus
Siculus and other ancient Historians have left Ac-
counts of it, and mostly from him. See Gen. 19.
N. 70. r¹ i. and 503.

Line 412. Peor, Baal-Peur and Baal-Poor; Heb. Ab.
i. e. A naked God by Lord; or he that sheweth his
Nakedness publickly. An Idol of the Moabites
and Midianites, the same as Chemos N. 406.
the beastly and obscene Priapus of the Greeks and
Romans. An abominable Idol frequently men-
tioned in holy Writ, with the utmost Abhor-
rence, as it well deserved. Tyrcania calls it so,
by way of Disgrace, Ch. 40. 1. This Name is
more usual than the other, Chemos. The He-
breans took this Idolatry from the History of Noah,
when he lay exposed, Gen. 8. 2 n. A sad Origi-
nal, but a worse Copy. A Mountain that bears
his Name belonged to the Moabites on the East of
Jordan: because there was Beth-Peur, i. e. The
Temple of Peor upon Mount Peor, wherein he
was worshipped. The Moabites entreated the Is-
raelites to worship him, which brought a sad
Plague upon them, Num. 25. 1. And the Poet
hints at it here.

Entic'd, for Enticed; Sat. i. e. To Over-persuade,
to draw in cunningly; to tempt and allure.

Line 413. Israel; Heb. i. e. The Prince with God.
A new Name given to Jacob, when he wrestled
with God in Prayer, and prevailed, Gen. 32. 10.

Here, it denotes his *Polygamy*, when they passed thro' the *Wilderness of Arachia*, and by the Borders of *Moab*. Num. 25. 1. by a Fig. of Rhet.

Sicim, or *Shittim*; i. e. Scourges or Thorns. A Place in the Plains of *Moab*, sixty Furlongs, or eight Miles from *Jordan*, where the *Israelites* encamped last under the Conduct of *Moses*; and where they were tempted, by the wicked Counsel of *Balaam*, to commit *Fornication* with the *Women* of *Moab*; and to sacrifice to this Devil, which provoked God to destroy 24000 of them. Here grew that Wood whereof the *Ark* of the *Covenant* was made, Exod. 25. 10. 37. 1.

March 3. Fr. Br. Ag. Milz. T. Torgo, to set forwards and travel, as an Army doth, to go by *Steps* or *Places*, i. e. When the *Israelites* pass'd out of *Egypt* into *Canaan*; by a Fig. of Rhet.

Line 414. Wanton; *Sax. O. E.* from *Want*. q. *Want*: one to play with; or *Dut.* i. e. To imagine: to suppose: *Lustful*: People are full of *Fancies*; as To: *amisskittishly*, about. *Lustful*, lascivious, light, of *Carriage* and *Behaviour*.

Line 415. Lustful; i. e. full of *Lust*. *Sax. Dut. Dan. Tost.* Unlawful and immoderate Desire, Lecherous, given to Venery. Here, immodest and lascivious Feasts of *Baal-Peor*: the same as *Wanton Rites*; by a Fig. of Rhet.

Orgies; *Lat. Gr. p. e. Furies or Madneffes*. All manner of *Feasts*, and sacred Rites among the *Greeks* were called *Orgia*; but particularly those of *Bacchus* the God of *Wine*: Therefore they were called also *Bacchanalia*. *Lat. i. e. The Feast of Bacchus*: because in them both Men and Women ran up and down, with *Shouts*, *Huzza's* and *Revels*, like mad Things. They were first instituted in *Egypt*, and brought into *Greece*, by *one Melampus*; (*Gr. i. e. Black foot*) as *Herodotus* relates. At *Rome* they were prohibited by a Decree

Decree of the Senate, A. U. 568. 186 Years before the *Incarnation*: because they were so infamous and abominable; as *Titus Livius* reports. *Lib. XXXIX. Cap. 18.* But alas! what else are the *Carnivals* in *Italy, Venice, &c.* still tolerated by *Rome Christian!* Here, the *Rites of Baal-Peor*, which the *Israelites* celebrated in *Sittim*, to their Cost; by a *Fig. of Rhet.*  Obs. Here is another *Transposition of Words*, which you must understand thus: *Peor enlarged his lascivious and wanton Feasts and Manslaughter from Sittim to the Hill of Scandal near Jerusalem, and higher than the opprobrious Hill, where the Grove of Moloch stood.*

Inlarg'd, for *Inlarged* or *Enlarged*; i. e. *Made large*.

Sax. Lat. *Made broad, wide and extensive.*

Line 416. Scandal; *Fr. Ital. Span. Dut. Eat.* from the *Gr.* i. e. *An Offence*, a *stumbling Block*, a *Shame, Infamy*. This *Hill* lay on the *East of Jerusalem*, and was higher than that *Opprobrious Hill*; whereon the *Grove of Moloch* was built by *Solomon*: On this he erected a *Temple to Baal-Peor*, which was a great *Offence to God and all good Men.* *I Kings 11. 7.*

Line 417. Homicide; *Fr. Ital. Lat.* i. e. *Manslaughter*. Here, the *murdering of Men, Women and Children in Sacrifices* to that cruel devilish *Idol.* A fit *Epithet* for him indeed.

Line 418. Josiah; *Heb.* i. e. *The Fire or Zeal of the Lord.* The 18th King of *Judah*, the pious Son of a very wicked *Father* and *Grand Father*. He was a great *Reformer of Religion*. He destroyed all those *Idol-Temples* and *Groves*, as it was foretold of him by Name 360 Years before he was born, *I Kings 13. 2. 2 Kings 23. 10.* He began his Reign when he was eight Years of Age, A. M. 3363. Before *Jesus Christ* 637. and reigned Thirty-one Years; being kill'd in a

Battle

Battle at Megiddo against Necho King of Egypt. Jeremy lamented his Death in a Divine Poem, 2 Chron. 35. 25.

Line 420. Euphrates; Lat. Gr. from the Heb. Phrath or Parah, i.e. *Fruitful*: because it renders those Countries very fruitful, which it over-floweth at a certain Season yearly. The Principal of the four Rivers of Paradise, Gen. 2. 14. It is the largest in Asia, and the most famous River upon Earth; rising in the Mountains of Armenia, the Tigris and many more join it; it waters Mesopotamia, passeth by and thro' Babylon, renders many Countries very *fruitful*; and after a Course of 2000 Miles discharges itself into the Persian Ocean. In sacred Scripture it is called the River, the Great River, by way of Eminence. It still retaineth the old Name by a Contraction, *Aterat* and *Frat*: The Water of it is very foul; if it stands in a Vessel but two Hours, the Dirt and Mud will be two Inches thick on the Bottom of it. The Poet calls it Old, because it is one of the first Rivers mentioned by Moses, the first and oldest Historian for the World. So, *Old Kison*. Judges 5. 21.

Brook; Any small Current of Water, a Rivulet or Bourne. Milton means some Torrent or Brook of Egypt, the Brook of the Wilderness, Amos 6. 14. Judith 1. 9. It riseth in Mount Seir in Arabia Cœthæa, runs by the Borders of Idumea, parts Judæa and Egypt, and runs into the Mediterranean Sea near Rinocotura. It is called Sichor, i.e. Black, Josh. 13. 3. But is in few Maps; because it is very small and of little Note. See N. 302.

Line 421. Syrian, of Syria; or Assyria from Assur. Heb. i.e. *Blessed*, the Son of Sem who first settled in it. The Hebrews call it also Aram, from Aram the Son of Sem. A large Country in Asia, containing Cœtœssria, Comagena, Palmyrene, Palestine,

Palestine, Phoenicia and Syria properly so called. Syria is 430 Miles in Length, and 175 Miles broad; Antioch is the Metropolis of it. Batbare, the Land of Canaan; by a Fig. of Rhei.

Line 422. Baalim, and Baal; IV. Heb. i. e. Lords and Lord. This was the first Idol in the World, erected at Babylon in Memory of Belus or Nimrod, whom Ninus his Son and Successor deified after his Death; and was worshipped all the World over, tho' under different Names, viz. Baal-Berith, Baal-Gad, Baal-Meon, Baal-Peur, Baal-Semen, Baal-zebub, Baal-zaphon, &c. by the Greeks, Zeus; by the Romans, Jupiter; by the Gauls, he was called Belenus; by the Saxons, Thor: from whence comes our Thursday. He was the Sun, who is Lord of Heaven, and most useful to all the inferior World, worshipped with magnificent Temples, Altars, Invocations, Bowings, Kisses, Sacrifices, &c.

Astarte, or Astoreth; V. Heb. Plural. i. e. Flocks and Herds: because Sheep, Goats, &c. were offered to her. A Goddess of the Assyrians, Syrians, Phoenicians, Sidonians, Carthaginians, Jews, Greeks, Romans, &c. but under different Names. The Queen of Heaven, Job. 7. 18. All meant the Moon, as the Sun was the Lord of Heaven: These were the first and principal Deities among all Nations. She is Juno and Venus of the Romans, Easter of the Saxons, &c. Because her grand Festival was in April, the old Saxons called it Easter-Month: from whence we call ours, Easter, which happens in March or April, as the Jewish Passover did; according to the Course of the Moon. Baal presides over Men and all Male Animals, as being stronger; and Astarte over Women and the Female Sex, which are more weak and feeble; as the Poet hints here.

Male;

Male; Fr. contracted from the Lat. The *Male Kind*, belonging to Men and He-Animals. *Baal* was a *Masculine Deity*.

Line 423. *Feminine*; Lat. of the *Female*; Female Kind, or Women: For *Ashiarah* was a *Female Deity*; as they represented her.

Line 424. *Affume*; Fr. Lat. i. e. To take to or upon one, i. e. Spirits have a Power to take upon themselves either Sex or Kind, as they please; tho' really they have neither *Male* nor *Female Sex*. Read, *For Angels can put on a Resemblance of either or both Sexes among Men, when they please*.

Line 425. *Uncompounded*; Milt. Lat. i. e. Not compounded or put together; simple, single, not mix'd with any other Sexes or Things; unblended.

Pure; Lat. from the Gr. i. e. *Fire*: because it purifies all Things. Clean, clear, fair, &c. Here, simple, absolute, intire without any Restriction or Composition. Read, *Pure Essence*.

Line 426. *Ti'd*, for *Tied* or *Tyed*; Sax. from the Gr. To bind. Here, obliged or confined to Matter.

Manac'd, for *Manacled*; Lat. i. e. Bound in the Hands with Cuffs or Fetters. Here, not joined together with bodily Members, as all material Creatures are; by a Fig. of Rhet.

Joint; Fr. from the Lat. An Anat. T. A Part of the Body, whereon, or whereto another Part or Member is added and joined.

Limb; Sax. Dan. O. E. Any Part or any Member of the Body; the same as *Joint*, by a Fig. of Rhet.

Line 427. *Brittle*; from *Break*. Sax. O. E. Apt to break; frail, weak, mortal.

Line 428. *Cumbrous*; Vulg. *Cumbersome*. Ital. from the Lat. Burthensome, troublesome, and inconvenient; as *Matter* is in Comparison of *Spirit*.

Line 429. *Dilated*; Lat. Made wide, enlarged or extended.

Condens'd,

Condens'd, for Condensed; Fr. Lat. i. e. Made thick, put close together, contracted as Bodies are.

Obscure; Fr. Ital. Span. from the Lat. Dark, black, i. e. Evils Spirits can appear as Angels of Light, or as black and terrible, as mere Devils.

Line 430. Execute; Fr. Lat. i. e. To cut off; to do, to perform or effect any Business.

Aery, or Airy; Gr. Lat. i. e. of the Air. Here, Spiritual, Angelical, Immaterial.

Purposes; Fr. from the Lat. Designs, Resolutions, Enterprizes, Undertakings.

Line 431. Enmity; Fr. from the Lat. from Enemy, and that from Inimicus. Lat. i. e. Not a Friend, an Adversary: Hatred, Grudge, Variance.

Line 432. Race; Ital. contracted from the Lat. i. e. A Root; A Lineage, Offspring, Stock of a Family. Here, the Posterity of Israel or Jacob; by a Fig. of Rhet.

Line 433. Living Strength; i. e. the Living God, by a Fig. of Rhet.

Unfrequented; i. e. Not frequented, Fr. from the Lat. Milt. Not resorted to, not visited, forsaken. Read, And left God's holy Altars unfrequented or neglected.

Line 435. Bestial; Fr. Lat. Of a Beast. For these Gods had the Form and Shape of Men, Beasts, Birds, Fishes, &c. And many of them were very frightful, the more to terrify and awe the simple People.

Line 437. Despicable; Fr. Lat. i. e. Not to be looked upon; Despiseable, contemptible, fit to be slighted, i. e. Their worshipping those Idols made God to give them frequently up to the Power of their Enemies, which they might otherways have despised and conquered.

Troop; Fr. Span. from the Lat. A Milit. T. A Collection of many Soldiers marching in a Company, or Regiment.

Line 438. Phoenicians; Heb. q. Beni-Azak, i. e.

The Sons of Azak, a Gigantic Man, who with his Race inhabited that Country. The People of Phoenicia, Palestine or Canaan, called the Phoenicians. See N. Bo.

Line 439. Astarte, V.I. Heb. i. e. A Flock; from As-toreth, according to the Phoenician Dialect; and one of their Goddesses. Astarte is Sephora, the Wife of Moses, and the Adam.

Queen; Baik. Feit. i. e. Wifc. The Wife of a King. Here the Moon. Jer. 7. 18. by a Fig. of Rhet.

Crescent, or Croissant; Fr. Ital. Span. Lat. i. e. Growing, increasing or decreasing. A T. of Herald. Here, the Wexing Moon: because the Moon increaseth, and decreaseth every Month in the Year.

Line 441. Sidonian, of Sidon; Heb. i. e. A Fish: because of the great Plenty and Riches, which the Inhabitants got by the Trade of Fish: or of Sidon the first Son of Canaan, who first built it.

Gen. 10. 15. i. e. A Hunter: A Sea Port Town, the Metropolis of Phoenicia, older than Tyre, Carthage or other Cities, which the old Phoenicians built upon the Mediterranean See. It was taken by the King of Ascalon, a Year before the Destruction of Troy, and 240 Years before the Building of Solomon's Temple; then they that escaped built Tyre, which is 16 Miles from it to the South, and 36 Miles from Jerusalem to the North-West. By the great Trade and Wealth, the Sidonians became very proud, idolatrous and abominable to God: therefore he frequently punished them; now it is very much decayed; as the Prophet had foretold. Sidon was famous for Purple and other fine Dyes, as well as Tyre.

Virgins; Span. Ital. from the Lat. q. Viraginet. Manlike Women, Maids, young Women in their greatest Strength and Perfection. Here, the Inhabitants.

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habitants of Sidon, great Idolaters and Worshippers of *Astarte*. See B. XII. N. 368.

Line 442. *Unsung*; *Milt.* i. e. not sung. Here, frequently sung, uttered in a melodious Manner, in the Temple of God, on Mount Sion.

Line 443. *Offensive*; *Lat.* that gives Offence, Scandal or Afront. i. e. The Mount of Olives, so called from these *Idol Temples*, erected thereon by Solomon; a great Offence to both God and good Men. It is called also the *Hill of Scandal*, the *Opprobrious Hill*, and the *Mountain of Corruption*. See 2 Kings 23. 13.

Line 444. *Uxorius*; *Lat.* i. e. *Doating on, or fond of a Wife*. i. e. Solomon, who had 700 of them besides 300 *Concubines*: yet he had but three *Children* that we hear of; which shews God's Displeasure at this vile Sin of *Polygamy*: they drew his great Soul and Heart from the true God, to follow their own Abominations; so he had much better been without them. *Virgil* uses the Word *Uxorius* to *Aeneas*, in the same Sense. *Aen.* 4. Line 266. But *Horace* applies it to the River *Tiber*, by a Fig. of Rhet. Because it embraces several other Rivers, Ode 2.

Line 445. *Beguil'd*, for *Beguiled*; *Sax. O. E.* i. e. Drawn into a Wile, deceived, cozened, bewitched. See N. 34.

Idolatresses; *Lat.* from the Gr. Women that worship *Idols*; such were all his *Wives*, the Daughters of the Kings of Egypt, Arabia, Canaan, &c. who were all gross *Idolaters*. See N. 376.

Line 446. *Thammuz*. VI. *Egypt*, from the *Heb.* i. e. *Hidden* or *Death*: Because of the secret, infamous and obscene *Rites* performed to this *Idol*, which was *Death* to utter. Or from *Thamuz*, *Heb.* i. e. *June*; because these *Feasts* were kept in *June*. This Goddess was *Thammuz*

among the *Egyptians*, *Carthaginians*: and *Jews*; but *Adonis* among the *Greeks*, *Romans*, &c.

Line 447. *Annual*; Fr. *Span. Ital. Lat. Gr.* i. e. *Running or turning into itself*: for the *Old Egyptians* represented a *Year*, by a *Serpent biting its own Tail*. Of a *Year*, yearly. Here, observed once in the *Year*, and in the Month of *June*.

Lebanon; Heb. from *Laban*, i. e. *White*, because the Top of it appears *white* with *Snow*: Or *Frankincense*; because it abounds upon it. A very long, large and high Mountain in *Syria*, about 200 Miles in Length, from *Damascus*, to the *Mediterranean Sea* Westward, and the Boundary of *Canaan* to the *North*, about 120 Miles from *Jerusalem*. It is famous for *Cedar-Trees*, which grow only there, and in some Woods of *America*. Some of these Trees are 20 Yards round, very tall and spreading. *Solomon* built his *Temple* of them chiefly; but now they are much decayed. Mr. *Thevenot* reckoned no more than 23, great and small, and Mr. *Maundrel* only 7. On the Top of it stood a *Temple* of *Venus*, wherein leud Men and Women debauched and prostituted themselves most infamously; for which, *Constantine the Great* demolished it. There is now *Canobine*, a Convent of the *Maronites*, about the same Spot of Ground. The *Head* of it calls himself the *Patriarch of Antioch*.

Allur'd, for *Allured*; Sax. O. E. Lat. i. e. To draw to a *Lure* or *Bait*. To decoy, to intice.

Line 448. *Damsels*; Fr. Ital. Span. O. E. i. e. Little *Ladies*; young *Maidens*; the same as *Virgins*. N. 441. Here, the Maids and young *Women* of *Syria*, who worshipped *Adonis* yearly in the Month of *June*,

Lament; Fr. from the *Lat.* to bewail, bemoan, to mourn for one, that is dead.

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Line 449. Amorous; Fr. Span. Ital. Dutch. from the Lat. Loving, of Love.

Dittyes or Ditties; Lat. of *Dictum*, i. e. a Saying, or a Speech. Here, Songs, Love Songs made in the Praise of *Venus* and *Adonis*, at these yearly Feasts, about the 11th of June.

Line 450. Smooth; Sax. Sleek, even, not rough. Here, young, lusty and gay.

Adonis. VII. Heb. i. e. Lord. An *Affyrian Idol*, the same as *Thammuz*. The Tale is, this *Adonis* was a fine Youth, the Son of *Cynra*, King of *Cyprus*, by his Daughter *Myrrha*, beloved of *Venus* and *Proserpina*, killed by a wild Boar upon Mount *Lebanon*, while he was hunting, and much lamented by these Goddesses. These Women kept a Solemn *Feast* at that Time, weeping, lamenting, and beating themselves for his *Death*; afterwards they rejoiced at his *Return* to Life. The *Festival* of *Adonia* was celebrated thro' *Greece*, in Honour of *Venus* and *Adonis*, for two Days. See *Potter's Antiq. of Greece*, Vol. I. P. 328. *Adonis* is the Sun; for six Months, he is in the lower *Hemisphere*, as in *Hell* with *Proserpina*; and for the other six Months, in the Upper; at which they rejoiced mightily, as they were sorry for his declining from them. Here, the *Name* of a *River*, which runs down Mount *Lebanon*, and at that Time of the Year his Waters are Red, which the *Heathens* ascribed to a mysterious Sympathy in it, for the Death of *Adonis*; which is indeed and only caused by the *Rains*, that make it to swell and run over the Banks, and to wash away some *Red-Earth*; as Mr. *Maundrel* testifies; and gave Occasion to this *Fable* and *Idolatry*.

Native; Fr. Lat. Belonging to one's Birth-Place, natural, inbred. Here, the fixed *Rock* or *Bank* of the River *Adonis*.

Line 451. Purple; Fr. Gr. A red Colour made of the Shell of a Fish called *Purphura*; Scarlet, Red, like the Blood of *Thammuz*, by a Fig. of *Rhet.*

Line 453. Infected; Fr. Lat. i. e. Affected within: To communicate Poison, Corruption, or Sin to another; corrupted. Here, drew the Women of *Israel* to this *Idolatry* also.

Line 454. Sacred; Fr. Ital. Span. from the *Lat.* Holy, set apart or dedicated to an *holy Use*.

Porch; Fr. from the *Lat.* An Entrance to an House. Here, a Gate or Door to the *Temple* of *Jerusalem*, by a Fig. of *Rhet.*

Line 455. Ezekiel or Jechezekel; Heb. i. e. The Strength of God. The third of the four Greater Prophets; carried a Captive to *Babylon*, with *Jeconia*, when he was young; the Son of *Buz* a Priest, and a very learned Priest. Some mistake him for *Pythagoras*, the antient *Heathen Philosopher*: but he was contemporary with Him, and learned much from him also. He saw in a *Vision* the corrupted Women of *Israel* worshiping this *Devil*, in a *Porch* of the holy *Temple* of God at *Jerusalem*, when he was a Captive at *Babylon*. A lamentable Sight indeed to him, Chap. 8. 14. He wrote very mystically, that the *Heathens* might not understand his Meaning. But reproving the *Jews* so boldly for their *Idolatry*, they put him to a most cruel Death at *Babylon*, about *A. M.* 3380.

Vision; Fr. Lat. A Sight, a Representation of Things revealed to the Mind or Soul of the Prophets, as here to *Ezekiel*.

Line 456. Survey'd, for *Surveyed*; Fr. from the *Lat.* viewed well, observed or beheld.

Line 457. Alienated, Fr. Ital. Lat. Gr. i. e. Of another Tribe. A Law T. Estranged, turned away

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way from the *Worship* of the true God, to serve this *Abomination*, by a Fig. of Rhet.

Judah; Heb. i. e. *Praise*, the fourth Son of *Jacob* by *Leah*; from him other *Tribes*, and the whole Kingdom of *Judah* took their *Name*, after the Revolt of the ten *Tribes*; and the Royal Dignity was settled in it.

Line 458. Captive; Lat. Taken Prisoner, imprisoned, taken away by an Enemy.

Ark; Lat. from the Gr. A large Chest to put Corn and Fruit in, &c. Here, a little Chest, which was made by the Appointment of God, wherein *Moses* was commanded to put the Book of the Law, *Exod.* 37. 1. See B. XII. N. 818.

Line 459. Maim'd, or Maimed; O. Fr. i. e. To cut off a Limb of the Body; wounded, dismembered, lamed. Here, did break off *Dagon's* Head and Hands.

Brute, for *Brutish* or *Brutal*; of a *Bruit*. q. O-*brutus*, Lat. i. e. void of Sense. Any irrational, senseless Creature. Here, the senseless Statue of this dumb *Idol Dagon*.

Image; Fr. Ital. Span. Lat. q. *Imitago*, i. e. An *Imitation*; a Resemblance, a Picture, a Statue. Here, the Image of *Dagon*, part of which was that of a Fish: therefore the Epithet, *Brute*, is good.

Lop't, for *Lopped*; Dut. Teut. q. *Leafed*; a T. of *Gard*. To cut off the Tops and Branches of Trees. Here, lamed *Dagon*, by a Fig. of Rhet.

Line 460. Grunsel-Edge, or Grundsel, Sax. O. E. Of the *Ground*. The Threshold of a Barn Door or House; because it is close upon the *Ground*. Here, the Side of the Step of the Door in *Dagon's Temple*. See i Sam. 5. 4. See N. 276.

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Line 461. *Flat*; Fr. *Dut.* O. E. from the Gr. Plain, even. Here, plumb down.

Line 462. *Dagon.* VIII. Heb. i. e. A *Fish*. A God of the *Syrians* and *Philistines*, who got vast Riches by *Fish*; which they ascribed to this *Idol*. It was half a *Fish* and half a *Man*. It was the *Neptune* and *Saturn* of the *Greeks* and *Romans*, whom they worshipped in this Form; because they got *Riches* from both *Sea* and *Land*. *Judg.* 16. 23.

Line 465. *Rear'd*, for *Reared*; Sax. O. E. i. e. *Raised*; set up on the End: Here, erected, built a *Temple* to *Dagon*, by a *Fig* of *Rhet*.

Azotus, or *Asbded*; Heb. i. e. *Laying Waste*: because it was a strong and victorious City, or of *Esh*, Heb. i. e. A *Fire*, and *Dod*. i. e. *The Fire of Love*: A Sea-port Town in *Palestine*, between *Joppa* and *Ascalon*, 22 Miles from *Jerusalem* to the West, and one of the five chief Governments of the *Old Philistines*. This City was so strong, that it held out a Siege against *Psimmiticus*, King of *Egypt*, in the Time of *Manasses*, King of *Judah*, for 29 Years; and so did also the City of *Messina* in *Sicily* for 30 Years, against the *Lacedemonians*: These are the longest Sieges mention'd in *History*. *Judas Maccabeus* was slain upon M. *Azotus*, by *Bacchides* the General of *Demetrius* King of *Syria*. *I Macc.* 9. 18. It was a fair and rich City, but is now a poor ruinous Place; the Turks call it *Alzete*. i. e. The Village.

Dreaded; Sax. O. E. from the Lat. *Terret*, i. e. Feared greatly. Here, had in mighty Fear, Veneration and Esteem.

Coast; Fr. from the Lat. i. e. A *Rib* or *Side*. A Geographical T. A Shore, a Sea-Bank; a Country lying on the Sea. Here, all *Palestine*, *Syria*, &c. which lay on the *Coast* of the *Mediterranean Sea*.

Line

Line 465. *Gath*; *Heb.* i. e. A *Wine-press*: because much *Wine* was made there. *Is.* 63. 2. One of the chief Cities of the *Philistines* upon the *Sea*; very rich and powerful, distant from *Jerusalem*, about 34 Miles to the West; and famous for the Birth-Place of that Giant *Goliath*, and others of his huge, terrible Family, which were all cut off by the valiant King *David*, *1 Sam.* 16. It was called also *Metheg-Ammah*, i. e. The *Bridle of Bondage*: because it kept the adjacent Country in Subjection, *2 Sam.* 8. 1.

Ascalon; *Heb.* i. e. An *ignominious Fire*; or from *Ascalus*, a *Lydian*, who is said to have founded it. Another of the chief Cities of the *Philistines*, on the same *Sea*; 30 Miles from *Jerusalem* to the West. It was famous for a celebrated Temple of the *Idol Dagon* there. The *Scythians* or *Tartars* in an Expedition, about 640 Years before the Incarnation, demolished an ancient and stately Temple of *Venus*; and some of them settled in it: Therefore it is called *Scythopolis*, *Gr.* i. e. the City of the *Scythians*. *Judith* 3. 10. *Holofernes* laid it in Ruins, and so did *Saladine* in the *Holy War*: but *Richard I.* King of *England* repaired it, and *Zoppa*, *Gesarea*, &c. *A. D.* 1192. The *Turks* call it *Scalona*, by a Corruption of the *Word*.

Line 466. *Accaron*, or *Ecrone*; *Heb.* i. e. *Barrenness*; because it was reared in an unfruitful Soil. A City on the South of *Gath*, about 36 Miles from *Jerusalem* to the West. It was once a Place of great Wealth and Power; so that it held out a long Time against the victorious *Jews*. *Judg.* 1. But now it is a poor despicable Village, *Gaza*; now *Gazra*; *Perf.* i. e. The *Place of Treasure*; because thither *Cambyses* of *Perfia* sent those *Treasures*, which he had prepared for the *Egyptian War*. But it was called so many Ages before

before. Gm. 10. 19. or rather Heb. i.e. A *Strong Tower*, being a very strong and rich Place ; and also *Constantia* : because Constantine the Great gave it to his Sister *Constantia*. It stands about two Miles from the Sea, on the River *Bezor*, near *Egypt* : Therefore, the Poet here calls it the *Frontier Bounds* of those Countries ; 40 Miles from *Jerusalem* towards the South West ; and was one of the best Cities the old *Philistines* possessed. Here they had a very magnificent Temple to their God *Dagon*, called *Beth-Dagon*, Heb. i.e. the *House or Temple of Dagon* ; spacious to receive 5000 People at once, and stood upon two main *Columns*, so artfully contrived, that *Samson* could grasp them in his two Hands, and pull the whole *Fabrick* upon them and himself. Judg. 16. 21. *Beth-Dagon* stood about 2000 Years, 'till *Jonathan* the Brother of *Judas Maccabous* set the City on Fire, and burnt that *Temple* with all those his Enemies, who fled thither for *Sanctuary*. 1 Mac. 10. 34. 11. 4. And so long did a patient Deity wink at that Wickedness, before he punished them. *Alexander the Great* took this City in two Months, but it cost *Alexander* the third Son of *Hyrcanus* a whole Year, before he became Master of it. 1 Mac. 13. 61, 62.

Frontier ; Fr. from the Lat. i.e. *Of the Forehead* ; any Place that marks out the Limits or Borders of a Country. Here, the Borders of *Egypt*, *Idumaea* and *Palestine*, by a Fig. of Rhet. See N. 563.

Bounds, or *Boundary* ; Sax. O. E. The Borders, Limits or Confines of a Country.

Line 467. *Rimmon*. IX. Heb. i.e. A *Pomegranate*. An *Affyrian Goddess*, which held this Fruit in her Hand ; the same as *Jupiter Cæsus* among the *Egyptians* ; and *Pomona*, the Guardian of Orchards and Fruits among the *Romans*. She is first mentioned

tioned as the Goddess of *Damascus*, 2 Kings 5, 18. Read, *Rimmon* followed *Dagon* next in this Poem.

Line 468. *Damascus*; Heb. i.e. *Drinking Blood*: because there *Gain* slew his Brother; or the *Habitation of Sem*: because he dwelt thereabout; as also *Adam* and *Eve*, when they were expelled *Paradise*; as it is reported. Or from *Elizer of Damascus*, *Abraham's* chief Servant, Gen. 15. 2. whom others take to be the Founder of it. The *Metropolis* of all Syria, 160 Miles from *Jerusalem* to the North; very beautiful, pleasant, fertile and well watered by seven Rivulets. It is the oldest City upon Earth, built soon after the *Flood*, and was in the early Days of *Abraham*: but now it is sorely decayed, and called *Damas* by the *Turks*, by a Contraction of the old Name.

Fertile; Fr. *Ital. Span.* from the Heb. i. e. *Bearing*, fruitful, plentiful, abounding in all Necessaries of Life: for it is very well watered all about.

Banks; Sax. O. E. Little Hills or rising Grounds upon the Sea, or on the Sides of a River.

Line 469. *Abbana*, or *Abana*; Heb. i. e. *Stony*: because it runs down Mount *Libanus* among many *Rocks* and *Stones*; is very rapid, broad and turbid. The chief *River* that runs by the West and South Sides of *Damascus* and thro' it, into a great Lake hard by. The Fish in it are unwholesome. It is mentioned. 2 Kings 5, 12. And is the *Orontes* in *Latin*, now *Oronx*, from the Name of him, who built the first Bridge over it.

Pharpar, or *Parpar*, Heb. i. e. *Fructifying*. Another of the Rivers of *Damascus*, or rather one of the three Arms of the *Abbana*; now the *Farfar* and *Chrysorrhoe*, Gr. i. e. *Running with Gold*: because *Gold* is found in the Sands of that River. Some say these are but two Branches of the *Barrada*.

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Lucid; Fr. Lat. i. e. *Clear*: because the Waters of this River are very pure, clear and transparent.

Line 470. *He*; i. e. *Rimmon*, who boldly invaded and infected the *Holy City* and *Temple* with his profane *Idolatry*, as *Moloch* had done. See N. 400.

Line 471. *Leper*; Fr. Ital. Span. Lat. from the Gr. i. e. A *Leprous Man*, full of Scabs or Scales; one that is infected with the *Leprosy*, Gr. i. e. A *burning or very hot Disease*. Here, *Naaman the Syrian*. This whole *History* is recorded, 2 Kings 5. 1. by a *Fig. of Rhet.*

Line 472. *Ahaz*; Heb. i. e. *Taking Possession*. An idolatrous King of *Judah*, and the Father of good *Hezekiah*. He was the XIVth King, about A. M. 3205, 762 Years before *Jesus Christ*; and reigned sixteen Years. He caused *Uriah* the chief Priest to set up an *Idolatrous Altar*, close by the *Altar* of God, whereof he took the Pattern from that at *Damascus*; which was strictly forbidden by the *Divine Law*. See 2 Kings 16. 10.

Sottish; from *Sot*. Sax. O. E. Gr. i. e. *Void of Wit or Sense*; foolish, silly, stupid. A fit *Epi-thet*: because he was so *silly* and *stupid*, as to worship the Gods whom he had conquered, and to displease the true God, who is the only *Giver of all Victory*.

Line 473. *Disparage*; Fr. Ital. O. E. from the Gr. To speak ill of, to despise, slight or undervalue any thing.

Displace; Fr. Sax. i. e. *To put out of the Place or Way*; to remove into another Place; to put in the Room of another Thing.

Line 474. *Mode*; Fr. from the Lat. A Shape, Form or Fashion. Here, like one of the *Syrian Altars*. See N. 550.

Line 475. *Odious*; Fr. Lat. Hateful, abominable, and

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and abhorred. Here, such idolatrous Sacrifices, as were an Abomination to the true God.

Line 476. *Vanquish'd*, for *Vanquished*; Fr. *Ital.* Lat. Gr. Had overcome, conquered, overthrown in War.

After these. ~~is~~ Obs. Now our Poet mentions the *Idols of Egypt.*

Renown; Fr. *O. E.* from the *Lat.* i.e. *Of a Name.* A Fame, Reputation or Esteem for a long Time: for those *Idols* had been worshipped there about 3000 Years before.

Line 478. *Osiris.* X. An *Egyptian Word*, i. e. *A great Eye*: because of his vast *Wisdom* and *Knowledge*. A King and Philosopher of *Egypt*, about A. M. 2500, who first taught the *Egyptians*, *Husbandry*, *Tillage*, &c. for which they built him a *Temple* at *Memphis*, and worshipped him under the Form of an *Ox*. Some think this was *Mizraim* their Father and Founder. He is the same as *Bacchus* among the *Greeks* and *Romans*: and *Adam*; wrapt up in a *Fable*.

Isis. XI. *Egypt*, from the *Heb.* i.e. *The Woman.* The Wife of *Osiris*, and Queen of *Egypt*, which were both deified after Death. They consecrated Cows, and the *Females* of all Cattle to her. She was the same as *Ceres* and *Cybele*, viz. the *Earth* or *Nature* itself; and was worshipped every where: because they thought she had invented the Use of *Corn*, *Wine*, &c. Some think they were the *Sun* and the *Moon*. She was full of Dugs; to signify the Benefits that Men do receive from the happy *Influence* of the *Moon*. From these the *Israelites* made their *Golden Calf*, and *Jeroboam* his two *Idols*. She was a Memorial of *Eve*. *Tiberius* ordered her *Temple* at *Rome* to be demolished, and her *Image* to be cast into the *Tyber*; because her Priests were very lewd; as *Josephus* relates. Her *Temple* at *Paris* was destroyed, when

Christ-

Christianity prevailed there; but her Statue was preserv'd in the Abbey of St. Germain des Pez, to the Year 1514.

Orus. XII. Egypt from the Heb. i. e. Light. The Son of *Isis*, another King of Egypt, deified after his Death. He represented the Sun, presidèd over the Hours and was the God of Time: Therefore in the Old Egyptian Language he was called *Horus*, from whence came the Word *Hora*, i. e. an Hour, in the Greek, Latin and English. The Greeks called him *Apollo*, i. e. A Destroyer; because he destroy'd many Things by the excessive Heat of his Rays; or dispers'd Darkness and Clouds by his Light.

Train; Fr. from the Lat. i. e. A Drawing. The Attendance of a great Person. Here, a Company of Idols; other Gods; by a Fig. of Rhet. Shapes; Dut. from the Lat. i. e. Forms, Likenesses or Resemblances of other Things, i. e. These Idols had strange and unusual Forms, viz. Those of Dogs, Cats and Birds, &c. mixed to terrify and confound the Vulgar. Such as are still to be seen in India, China, Japan, America, &c. where Heathenism still prevails in the World.

Sorceries; Fr. from the Lat. i.e. Casting Lots; magical Arts, Inchantments and Witchcrafts telling Fortunes, &c. which were done of old, by casting of Lots.

Line 480. *Fanatic*; Fr. Lat. Gr. i. e. To shine, Inspired, furious, mad, possessed; because the Heathen Priests raved and seemed to be possessed by some Daemon in their Fana, or Temples; when they gave their deceitful Oracles. Here, full of foolish Ceremonies in their Religion: For tho' the Old Egyptians were reputed the wisest of People; yet were they as frantic and mad in their Idolatry, as the most brutish Nations of the World. *Fanatic*

natic Egypt, for the People of it, by a *Fig. of Rhet.*

Line 481. *Wandering*; *Sax. Dut. Teut. Dan. Straying*, straggling about: because the Gods of old, being frightened or worsted by the *Giants*, fled into *Egypt* for fear of them; they transformed themselves into divers *Creatures*: and on that Account the *Egyptians* worshipped all Animals, Plants, &c. but durst not eat a Bit of them, even in a *Famine*. O Stupidity!

Disguis'd, for *Disguised*; *Fr. To put into another Guise or Fashion*; i.e. transformed; changed into the Forms of *Brutes* rather than of Men.

Line 483. *Infection*; *Fr. Lat. i. e. undone, made unclean, Poisón, Contagion*. Here the *Pollution* of that wicked *Idolatry* among the *Egyptians*, which debauched the *People of God* also. See N. 453.

Compos'd, for *Composed*; *Fr. Span. Lat. i.e. Put together*; made up, made, fashioned the *Golden Calf* in the *Wilderness of Arabia*.

Line 484. *Calf*; *Sax. Dut. Teut. from the Heb. i. e. Milk*. The young Offspring of a Cow. Here, the *Image* of a young Ox which the *Israelites* made and worshipped in the *Wilderness*; Exod. 32. i. and those two *Golden Images* which *Jeroboam* made, 1 Kings 12. 26. who was a *Rebel to God and Rehoboam*; when he first established that new *Idolatry*, and erected two *Calfes* at *Dan* and *Bethel*, and so he doubled that Iniquity. *Rebel King*; i.e. *Jeroboam*, by a *Fig. of Rhetorit*.

Line 485. *Bethel*; *Heb. i. e. The House of God*. A City in the *Tribe of Benjamin*, eight Miles North from *Jerusalem*. At first it was called *Luz*. *Heb. i. e. A Nut Tree*: because many of them grew thereabout. But *Jacob* called it *Beth-el*, in Memory of God's glorious Appearance to him there, Gen. 28. 19. In regard to that re-

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ligious and ancient Esteem of the Place, *Zerobam* erected one of his Monuments of *Idolatry* there. The Prophet 780 Years afterwards called it by way of Contempt, *Beth-aven*. *Heb.* i. e. *The House of Iniquity or Vanity*, *Hos.* 4. 15. And *Amos* calls it *Aven*, i. e. *Vanity*, *Ch.* 1. 5. by a Fig. of *Grain*. It was called *Bethel* in the Days of *Abraham*, *Gen.* 12. 8. Tho' then by a Fig. of *Rhet*. There was an *Academy* or *School* of the Prophets, *2 Kings* 2. 3.

Dan; *Heb.* i. e. *A Judge*. A City in the North of *Canaan*, at the Foot of Mount *Libnus*, and 104 Miles from *Jerusalem*. It was first called *Leshem* or *Lais*, *Heb.* i. e. A roaring *Lion*: because many *Lions* abounded thereabout. When the *Danites* took and demolished it, they called it *Dan*, in Memory of their Father, *Judg.* 18. 29. And the *Canaanites*, *Leshem-Dan*. This idolatrous King placed the other *Calf* there, on the other Extremity of his new Kingdom, to keep the People more attach'd to himself.

Line 486. Grazed (in the late Edit.). *Grazing*; *Sax. O. E.* That feedeth upon *Grass*, as *Sheep*, *Oxen*, &c. A mean and low Esteem of the Almighty Creator indeed!

Line 489. Bleating; *Sax. O. E.* A Word formed from the *Voice* of a *Sheep*: because the Egyptians worshipped *Oxen*, *Sheep*, and other *Beasts*, for *Gods*, *Exod.* 8. 26. i. e. God cut off both Men and Beasts equally in one Night, and with one Blow; which was the last of the ten *Plagues*, *Exod.* 12. 29.

Line 490. Belial; XIII. *Heb.* i. e. without *Law* or *Restraint*, good for nothing and wicked. Another *Idol*, who is beautifully described here.

Lewd; *Dut. Teut.* i. e. *Idle* and *Wicked*; *Wicked*, dissolute, wanton, riotous. The Sense of the *Hebrew Word*, *Belial*.

Grofs;

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Gross; Sax. Teut. Fr. O. E. from the Lat. Thick, fat, dull, earthly.

Line 495. *Atheist;* Fr. Lat. Gr. i. e. *Without God.*

Wicked Men, who endeavour to persuade themselves and others, that there is no God; or who profess to believe a God, but live quite contrary. Hence *Atheists* are either *speculative* or *practical*. The Learned deny the first Sort of them; and we see daily Millions of the second. *Julius Cæsar Vaninus* may justly be esteemed the *Cæsar* of *Atheists*: for he had the Hardness to die in the Defence of *Atheism*; and was burnt for avowed *Atheism*, and *Blasphemy* at *Toulouse*. A. D. 1619.

Eli, or *Heli;* Heb. i. e. *Offering* or *lifting up.* A *Judge* and *High-Priest* of *Israel*, about A. M. 1840. He was a good Man, but too indulgent to his Sons, *Hephni* and *Phineas*, which was their Destruction, 1 Sam. 2. 22. 23. He judged *Israel* forty Years, and died suddenly, being Ninety-eight Years old, 1 Sam. 4. 15. 18.

Line 498. *Luxurious;* Fr. from the Lat. Riotous, wanton, given to Excess and Debauchery.

Line 499. *Riot;* Fr. from the Lat. *Rixari*, i. e. To scold, or quarrel. An Excess, Luxury, Debauchery; as in *Sodom* and *Gibeah*, &c.

Ascends; Lat. i.e. To go, to climb, to rise up. Here, flies up to Heaven, as the Cry of *Sodom*, *Gibeah* and all other sinful Cities, Gen. 18. 20. by a *Fig. of Rhet.*

Line 500. *Injury;* Fr. from the Lat. i. e. *contrary to Right.* Abuse, Wrong, Offence, Damage.

Outrage; Ital. Fr. A grievous and violent *Rage*, *Fury* or *Anger*, a violent Assault.

Line 501. *Flown;* Sax. Flying. Here, puffed up and enraged with *Pride*, *Drunkenness* and *Luxury*; by a *Fig. of Rhet.*

Insolence, or Insolency; Fr. Span. Ital. Lat. i. e. Contrary

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Contrary to good Manners. Impudence, Sauciness, Haughtiness.

Line 503. *Sodom*, or *Sedam*; *Heb.* i. e. A plain Field. The Capital of several Cities in the *Plains of Jordan*, which God destroyed with *Fire and Brimstone* from Heaven, as a just Vengeance upon their *Idolatry, Luxury, the unnatural, detestable and beastly Sin of Masculine Venery*, which the *Laws of God* made to be punished with the most ignominious Death, *Gen. 19*. See Note 411.

Obs. That Plain was called *Pentapolis*, Gr. i. e. five Cities: because there were so many Cities in it, viz. *Sodom, Gomorrah, Admah, Zeboim* and *Zoar*.

Line 504. *Gibeah*, or *Gibeon*; *Heb.* i. e. A Hill. A *Metropolitan City* of the *Tribes of Benjamin*, situated upon a *Mountain* four Miles from *Jerusalem* towards the North. The Citizens were Sons of *Belial*, most abominable and wicked Wretches, without the least *Fear of God*, and guilty of that infamous Sin of *Sodom*; for which 18000 of them were destroyed, *Judg. 19*. This was the Birth-Place of *Saul* the first King of *Israel*.

Hospitable; Fr. *Ital. Lat.* i. e. Given to *Hospitality*, the entertaining of *Guests* or *Strangers*: friendly, liberal, courteous. Here, the House of a Man of *Gibeah*, who lodged the *Levite* and his *Wife*.

Line 505. *Expos'd*, for *Exposed*; *Lat.* i. e. To put out. To lay or set abroad to publick View, to hazard. Here, to give up. In the first *Edition*, this Line is expressed thus: *When hospitable - Doors yielded their Matrons to prevent worse Rapes*; which is not true.

Matron; Fr. *Dut. Teut. Ital. Lat.* i. e. A Mother of Children: A married Woman or Wife. Here, the *Levite's Wife* only, which was abused to Death

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Death by these abominable Gibeonites, to prevent *Sodomy*, *Judg.* 19. by a *Fig.* of *Rhet.*

Avoid; *Fr.* To shun, to escape. Here, to prevent a more wicked heinous Iniquity.

Rape; *Fr.* from the *Lat.* An Act of Violence committed on the Body of a Woman. A Ravishing or Forcing.

Line 506. *These were*;  *Obs.* Now the Poet describes the *Grecian Idols*.

Prime; *Lat.* The first, chief, most eminent or notable. Here, the *Egyptian Idols*.

Line 507. *Renown'd*, for *Renowned*; *Fr.* from the *Lat.* i. e. *Named over and over*. Famed, made famous; very much noted. Here, Adored and Worshipped every where. See N. 477.

Line 508. *Jonian*; of *Jonia*; *Lat.* *Gr.* from the *Heb.* The Greeks were called *Iones* or *Jones*, from *Javan*: And also Greeks from *Græcus*, one of their antient Kings, as *Pliny* testifies.

Javan; *Heb.* i. e. *Making sad*. He was the 4th Son of *Japhet*, and the Grandson of *Noah*. He and his Posterity first peopled that Part of *Greece*, which was called *Ionia* from him. So *Alexander the Great* is called the *King of Javan*, *Dan.* 8. 21. See *Gen.* 10. 2. And the *Tartars* call *Greece*, *Juvan* from hence.

Issue; *Ital.* from the *Lat.* *A going out*. A *Law T.* Children begotten between a Man and Wife, Posterity, Offspring.

Line 510. *Titan*; XIV. *Heb.* i. e. *Born of the Earth*: Because he and all these other Gods were said to be born of *Heaven* and *Earth*. This Fable signifies the *Sun*. See N. 198.

Line 511. *Enormous*; *Fr.* *Ital.* *Span.* from the *Lat.* i. e. *Out of Rule*; irregular, monstrous and very big, beyond the common Size of Men; for they were *Giants*.

Brood; *Sax.* *O. E.* *Dut.* from the *Heb.* *Bara*, to

create. A company of *Chickens* hatched by one *Hen.* Here, the *Offspring of Heaven and Earth*, the *Heathen Gods*, by a *Fig. of Rhet.*

Line 512. *Saturn*; XV. *Heb.* i. e. *Hid*, *Lat.* i. e. *A Sower or full of Years*, i. e. *Old*: The most antient of all the *Heathen Gods*, the youngest Son of *Heaven and Earth*, whom the *Poets* made the Grand-father of all the *Gods*, and Father of *Jupiter*. In the *Greek*, *Kronos*, i. e. *The God of Time*. *Titan* was his elder Brother; therefore *Milton* here calls him, *younger Saturn*, and in **Line 518.** *Old Saturn*, because he was the *God of Time*; which was the oldest of them all. *Saturn* was a wise Prince, but unfortunate; for his Son *Jupiter* expelled Him the Kingdom of *Crete*, from whence he fled into *Italy*, and taught those People *Husbandry*, *Plowing*, *Sowing* & *Scythe*. *Saturn* is *Adam*, a *God*, Gen. 3. 8. or *Noah*, of *Men*, the Inventor of *Architecture*, *Navigation*, &c. I. Gr. i. e. *Flowing*. The *ven* and *Earth*, the *Wife*, and Mother of *Jupiter*:

She is called also, *Sylvia* and *Ilia*. This Fable represents *Eve* and the *Earth*, which *floweth* with the Abundance of all good Things, for the Use and Comfort of Mankind. For the old *Heathens* worshipped and feared Things according as they were *good* and *useful*, or *terrible* to themselves, as the *Sun*, *Moon*, *Crocodile*; and some adored the *Devil*, that he may not destroy them; which the wild *Americans* do still.

Line 514. *Usurping*; Fr. from the *Lat.* i. e. *Having or holding by frequent use*. A *Law T.* Taking or seizing upon a Thing by Violence, a violent Possession; for *Jupiter* dethron'd his Father *Saturn*.

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Crete; *Heb.* i. e. *An Archer*: Because these People were excellent Archers. At first it was called *Curete* from the *Curetes*, *Gr.* i. e. *Sborn*; because they cut off all the Hair of their Heads; they came from *Palestine*. The Greeks called it *Hekatopolis*, i. e. The Island with 100 Cities. It is one of the largest Islands in the *Mediterranean Sea*, in the Mouth of the *Archipelago*, between *Greece* and *Africa*, 240 Miles from East to West, 80 from South to North; about 600 Miles in Compass; and about 600 Miles from *Jerusalem* to the West, 600 from *Constantinople*, and 300 Miles from *Cyprus*. It is now called *Candia*, i. e. An *Intrenchment*, from the chief Town, built by the *Saracens*, A. D. 823. The *Venetians* bought it from the *Marquis of Montserrat*, A. D. 1204. But the *Turks* took it from them, A. D. 1669 to be both born, brought old *Cretians* were famous.

i. 12. Which St. *Paul* q.

Line 515. *Ida*; *Lat.* from because upon it one had

Island of Crete, the adja-

A famous Mountain in that *Island*, where *Jupiter* was nursed in a Cave. It is now called *Psiloriti*, *Gr.* i. e. The Little Hill: And from it *Jupiter* is called *Idæus* by the old Poets.

Line 516. *Olympus*; *Lat.* from the *Gr.* i. e. *All shining, clear and serene*. It is the Name of several Mountains; but here, of that between *Thessaly* and *Macedon*: So high, that no Clouds or Darkness appeared upon it, and was covered with Snow; therefore it is called *Cold*: The Poets used it for *Heaven*: And said that *Jupiter* reigned there, therefore he is called *Jupiter Olympius*. *Anaxagoras* found it but one Mile and a Quarter in Perpendicular Height, as *Plutarch*

terch relates, It extends from East to West, and the Top of it extended a great Length all of a Height ; yet some Part of the *Alps* is much higher, Clouds are seen sometimes upon it, neither is it always covered with Snow, as the Antients reported.

Delphian, of *Delphi*, from *Adelphoi*, Gr. i. e. *Brothers* : Because *Apollo* and *Bacchus*, both Sons of *Jupiter* were worshipped there. Or from *Delphos*, the Founder of it. It was very antient, and flourished 100 Years before the *Trojan War* ; the first, most magnificent and richest of all the *Oracles* of *Apollo*, and of all the other Gods. An antient City in *Boetia*, at the Foot of *Parnassus*, built upon a steep Rock, without any other Walls ; now *Delpho*. There was a magnificent and famous Temple and Oracle of *Apollo*, reporterd for *Answers* in all enriched with the most va- re he was called *Apollo Del- ginal* from a *Flock* of *Goats*, and from an enthusiastical it a *perpetual Fire* ; which ed from *Moses*. *¶* Obs.

Here the last *Oracle* denied an Answer to *Augustus*, after the Birth of *Jesus Christ* : For then *Satan* was struck dumb ; and it's worthy of our Notice.

An Hebrew Child, whom the blest Gods adore,
Has bid me leave these Shrines, and pack to Hell :
So that of Oracles I can no more.
Now silent leave our Altars, and farewell. Suid.

Cliff; *Sax. O. B.* from *Cleave*, i. e. *Gloven*, a ragged Rock ; rising in Points and Shelves, frequently seen on high *Mountains* and *Promontories*, by the *Sea*.

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Line 518. *Dodona*; Lat. from the Gr. i. e. *Sound-ing Day and Night*: Or because it was built by *Dodon* the Son of *Javan*, and Grandson of *Japhet*, the Captain of a Colony, which first inhabited that Part of *Epirus*, Gen. x. 4. A famous and antient Town in *Chaonia*, on the West Side of *Epirus*; famous for the *Vocal Forest* and *Oracle of Jupiter*, where the *Oaks* consecrated to him, gave *Answers*; from thence he was called *Dodoneus*. *Hesiod* says, it was the most antient of all the *Oracles of Greece*. This City is now called *Epire*.

Line 519. *Doric*; Heb. belonging to the *Doreans*, a People of *Achaia*, called *Dodanin*, Gen. x. 4. Here, the whole Country of *Greece*, by a Fig. of *Rhet.*

Line 520. *Adria*, or *Hadria*, Lat. from the Gr. i. e. *Tempestuous*. The *Adriatic Sea*, now, the *Gulf of Venice* or *Illyria*; which separates *Greece* and *Illyricum* from *Italy*. *Saturn* pass'd over it when he fled into *Italy*; where he propagated the *Phœnician* and *Grecian Idolatry*, *Arts* and *Sciences*; for which he was entertained by *Janus* the King of it, and deified after his Death. These *Institutions* made Men so happy, that the *Poets* called that Time, the *Golden Age*. *Saturn* is *Adam*; and that *Age*, the *State of Innocence*, before his *Fall*.

Hesperians, of *Hesperia*, Lat. Gr. i. e. *The West*, from *Hesperus* the *Evening-Star*. The Antients mean *Italy* and *Spain*: Because of their *Western Situation* from *Greece*, by a Fig. of *Rhet.*

Line 521. *Celtic*: belonging to the *Celtæ*, Heb. i. e. *Fair and Yellow*; the old *Gauls*, now the *French*; because of their *Yellow Hair*. They proceeded from *Japhet*, and possessed Part of old *France*, between the River *Garumna* and the *Sequana*, as *Cæsar* informs us. Obs.

Milton

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Milton mentions all these Nations, to shew how Idolatry hatch'd at Babylon, spread all over the World, even to France, Britain and the remotest Islands on Earth.

Line 522. All these. Q. Obs. from Line 376, to to, this is a beautiful and learned Digression, relating to the Captains of the Fallen Angels; now the Poet returns to his Subject, their Preparations for the Battle.

Flocking; Sax. from the Lat. i. e. *A Lock of Wool.* Moving in Multitudes like a Company of Sheep, by a Fig. of Rhet.

Line 523. Damp; Sax. Dan. O. E. i. e. Wet or Moist. A Damp is a suffocating Vapour, rising in Mines. Here, pale, shameful, dull, out of Countenance, by a Fig. of Rhet.

Line 524. Obscure, for Obscurely, darkly. Read, Such Looks wherein some Glimpse, or Marks of Joy appeared darkly. See N. 429.

Line 527. Wonted; Sax. Teut. Q. E. usual, accustomed, habitual.

Line 528. Recollecting; Lat. i. e. Gathering together again. Here, thinking, recovering his proud Thoughts, as before. Read, But Satan soon recollecting his usual Pride, with lofty Words, had a Resemblance of Worth, but not a Reality, raised up softly their dejectde Minds, &c.

Line 529. Semblance; Milt. by a Fig. of Gram. Vulg. Resemblance, Lat. A Similitude, a Likeness, or Shew of something, where there is nothing real.

Line 530. Dispell'd, for dispelled; Lat. i. e. Drove away. Here, removed or put off their Fear for a little Space.

Line 532. Clarions; Fr. from the Lat. i. e. Having a clear shrill Sound. A Music T. small and shrill Trumpets,

Line

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Line 533. Standard; Ital. Fr. A Milit. T. A chief

Ensign of a royal Army or Fleet; a Flag.

Claim'd, for Claimed; Fr. from the Lat. Chal-
lenged, demanded, required.

Line 534. Azazel, or Gnaazazel; Heb. i. e. A
Goat, going away, or sent away. The Scap-
Goat; which bore all the Sins of the Peopl
into the Wilderness, and died there, Levit. xvi
7. A Type of Christ. But others take it so
a Devil, therefore Milton very properly make
him to be Satan's Standard Bearer in chief.

Line 535. Glittering, or Glistening; Dut. Sas-
O. E. Shining or sparkling brightly.

Staff; Sax. Dut. O. E. A Stick to walk with
Here, the Standard of Satan, by a Figur o
Rhetoric.

Unfurld, for Unfurled; Sax. A Sea T. Opened
untied, spread out and loosed, by a Fig.
Rhet.

Line 536. Imperial; Lat. belonging to an Emperor
Royal. Here, Satan's Ensign, by a Fig. of Rhet
Ensign; Fr. from the Lat. A Milit. T. A Fl-
or Colours of a Company of Soldiers, a Ba-
ner.

Advanc'd for Advanced; Fr. A Milit. T. To ste-
go or march forward. Here, raised on high

Line 537. Meteor: Fr. Lat. Gr. i. e. Sublime
on high in the Air. A Philos. T. An im-
perfectly mixed Body of fulphureous Vapours for-
ed in the Air, as Lightnings, Comets, Fal-
Stars, Dragons, &c. To which our Poet ref-
bles Satan's Standard.

Streaming; Sax. Teut. Dut. Running in a Str.
Current or Course of a River. Here, Fi-
ring, blazing and flourishing in the Air,
Fig. of Rhet.

Line 538. Gems; Lat. from the Gr. properly
young Buds of a Vine, precious Stones, Je

Here, Flashings and Glittering of Satan's Banner, by a Fig. of Rhet.

Emblaz'd, for *Emblazed* or *Imblaz'd*; Fr. A Term of Heraldry. Displayed or painted in proper Colours, like a Coat of Arms. Here, shining bright, as the Lustre of Gold and precious Stones.

Line 539. *Trophies*; Lat. Gr. i. e. *Flights*, flying away. A Milit. T. Pikes, Standards, and other warlike Instruments taken from an Enemy, and set up in Memory of a Victory.

Line 540. *Sonorous*; Fr. Lat. i. e. making a loud Sound and Noise; as Trumpets, Drums, &c. do. Here, the Warlike Music of Satan.

Metal; Lat. from the Gr. i. e. *After others*; because it is dug out of the Earth in Lumps after Lumps. A compact Body bred in the Earth, as Gold, Silver, Copper, Tin, &c. Here, Trumpets of Brass; or something like them, by a Fig. of Rhet.

Martial; Belonging to Mars, the God of War. Lat. Here, Warlike Music.

Line 541. *Universal*; Fr. from the Lat. i. e. Toward all. A Logical T. altogether, the whole. Here, all Satan's Army together.

Host; Fr. Ital. Lat. i. e. An Enemy, an Army. Here, the whole Company or Army of Fallen Angels. See B. II. N. 337.

Line 542. *Shout*; O. E. A Word formed from the Sound. A great Noise, a loud Halloo, an Huzza.

Concave; Lat. i. e. Hollow within, a Vault. Here, the hollow Vault or Roof of Hell, by a Fig. of Rhet. See B. II. N. 435.

Line 543. *Night*; Sax. Teut. Lat. from the Gr. i. e. *Hurtful*, because it is disagreeable to the Eyes. The Time while the Sun is about from us. The Epithet, *Old*, is very proper, because Darkness

Darkness was first and before the Light. The Antient Philosophers taught this, which they had from Moses; and their Testimony is a collateral Confirmation of the Truth of his Writings.

Line 544. *Affament;* Brit. Fr. Ital. Lat. q. *Movementum,* i. e. a very short Movement of Time. The least Part of Time, a Minute, the twinkling of an Eye.

Line 545. *Banners:* Sax. Brit. Fr. O. E. A Milit. T. Standards, Flags, Ensigns used in War.

Line 546. *Orient;* Lat. Of the East, from whence the glorious Light springs. Here, Colours resembling the rising Sun, in Splendor and Brightness, by a Fig. of Rhet.

Line 547. *Forest;* Fr. from the *Law* Lat. A Law Term, a large Wood, privileged to hold the King's Game. Here, a vast Multitude of Spears held up, resembling a Forest, by a Fig. of Rhet.

Thronging; Sax. Teut. Dan. Crowding, pressing close, getting together in a Throng, or in great Numbers, by a Fig. of Rhet.

Helms, for *Helmets*; by a Fig. of Gram. Sax. O. E. A Milit. Term; Head-Pieces, Armeaux for the Head. See B. V. I. N. 83.

Line 548. *Serried;* Milt. Fr. from the Lat. made sharp and cutting like a Saw. Here, locked, linked and put close together; for so the Antients put their Shields up close together, when out of Action.

Arroy; O. E. Fr. A Milt. T. i. e. An Order. Here, the drawing up, or ranking of Soldiers in order of Battle.

Line 549. *Immeasurable;* Fr. Lat. Milt. That cannot be measured, fathomed or sounded; very deep.

Anon; Saxon. O. E. q. On on, by and by. Here, quickly, swiftly, speedily.

Line 550. *Phalanx*; *Lat.* Gr. i. e. *Draum up close together*. A close connected Body of Men among the *Macedonians*, drawn up like a great Square or Wedge, with their Feet close together, *Shields* joined, and *Pikes* turned cross; so that it was almost impossible to break them. It consisted of 5000, 8000, 18000, or 20000 Foot, as occasion served; like the *Roman Legion*: but always drawn up in the same Rank and File. Here, *Satan's Forces* in an exact Order, by a *Fig. of Rhet.*

Mood; Fr. from the *Lat.* A Manner or Fashion. Here, like the *Dores* and *Greeks*. See N. 519. Which was a grave and manly Manner of Behaviour, not like the *barbarous Nations*.

Line 551. *Flutes*; *Lat.* i. e. *Blasts* or *Blowings*. A *Music.* T. Wind Instruments of *Music* used by the Antients; Pipes. *Music* was always used in *War*, to raise the *Passions*, add *Courage*, to abate or lay *Fear* and *Dread* in *Men* and *Beasts*, and to damp the *Cries* of the Wounded.

Recorders; *Lat.* i. e. *Remembrances*. See N. 363. Here, a *Music* T. soft singing. Instruments of *Music*, as *Pipes*, *Flutes*; for the Antients had not *Drums* in their *Wars*, for a long time.

Line 552. *Heroes*; *Lat.* Gr. i. e. Great and Illustrious Men, renowned for their *Valour*, *Wisdom* or *virtuous Deeds*; for which they were deified and highly celebrated after *Death*: As *Jason*, *Achilles*, *Hercules*, &c. Read, Such as raised old *Heroes* arming to *Battle*, to the Height of noblest Temper; and breath'd deliberate, firm and unmoved *Valour*, instead of *Rage*.

Line 554. *Deliberate*; *Lat.* Resolved, well advised, and unshaken Courage or Valour.

Line 555. *Retreat*; Fr. from the *Lat.* A Milit. T.

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A drawing back ; retiring, going away. Here, Cowardice, by a *Fig. of Rhet.*

Line 556. *Mitigate* ; Fr. from the Lat. i. e. To make one *Meek* ; to pacify, allay, affwage, to ease.

'*Swage*, for *Affwage* ; by a *Fig. of Gram.* Lat. i. e. To *perswade*, to appease, to abate, or make calm.

Line 557. *Solemn* ; Fr. Ital. Span. Lat. i. e. *Once in the Year*, yearly, annual ; celebrated in due Order, some stated Time, done with Reverence and Decency. Here, grave and solid.

Touches ; Fr. Span. Lat. O. E. from the Gr. A *Music*. T. Grave Tunes, made by due Stops, touched on an Instrument of *Music* ; by a *Fig. of Rhet.*

Line 558. *Anguish* : Fr. Ital. Lat. Extraordinary Anger, Wrath, Rage in the Mind.

Line 560. *United* ; Fr. Ital. Sp. Lat. from the Gr. i. e. *In one*, made one, put together, Joint, combined together.

Line 561. *Charm'd*, for *Charmed* ; Fr. from the Lat. i. e. *In Verse* ; the better to *inchant* the Ear; bewitched, inspired. Here, enchanted, pleased, delighted, because those *Delusions* of *Magic* were at first written or spoken in *Verses*, and so they continue to this Day.

Line 563. *View* ; Fr. from the Lat. A *Milit. T.* Here, within Sight, near meeting.

Front ; Fr. Lat. Gr. i. e. *Care*, because *Care* appears in the *Face*. The Forehead of a Man. Here, A *Milit. T.* The Fore part of an Army, called by the French the *Vauntguard*. See N. 466.

Line 564. *Dazzling*, or *Dazzling* ; Dut. O. E. i. e. Hurting the Sight with too much Light. Here, Glistering, having a Lustre or Shining.

Guise ; Fr. Ital. Brit. A Manner, Mode or Fashion :

shion: hence *Disguise*; i. e. out of Form, Fashion or Order.

Line 566. *Awaiting*, for *waiting*; by a Fig. of Gram. Expecting, looking for, in Readiness.

Line 567. *Impose*; Fr. from the Lat. i. e. *To lay upon one*. To enjoin, to put upon one, to give out Orders.

Files; Sax. O. E. Fr. from the Lat. A Milit. T. Rows of Soldiers standing in Lines, one behind another.

Line 568. *Darts*; Fr. Ital. Sp. Brit. from the Heb. *Tarad*; i. e. *To cast*, or *force thro'*. Here it is a Verb. A Milit. T. To shoot thro', or cast quickly at an Instant; like the swift Motion of a Dart. Here, he looks or casts his Eye quickly, by a Fig. of Rhet.

Traverse; Fr. from the Lat. q. *Transverse*, i.e. *Crossways*, athwart the whole Army.

Line 569. *Battalion*; Fr. Sax. from *Battle*. A Milit. T. A Body of Foot consisting of 7 or 8000 Men, fit for *Battle*.

Views; Here it is a Verb. To take a *View*. He looks upon, beholds and observes. See N. 563. Read, *And soon spies their due Order, cross the whole Army*.

Line 570. *Visages*; Ital. from the Lat. Faces, Looks, Countenances. Here, of the Fallen-Angels.

Line 571. *Sums*; Lat. To cast up a *Sum*, or certain Quantity of Money. Here, he numbers or counts them. Read, *Satan at last counts the Number of his Army*.

Line 572. *Distends*; Lat. *Extends*, stretches out. Here, swells with Haughtiness and Pride.

Hardning; Sax. i. e. Growing hard, obstinate, obdured, inflexible.

Line 573. *Glories*; Lat. To take *Glory* to one, brags, boasts.

Line 574. *Imbodied*; Sax. Milt. i. e. Put in a *Body*;

Body; eas'd with Flesh, joined, put together or compounded in one Body or Company, by a Fig. of Rhet.

Line 575. *Infantry*; Fr. Ital. Lat. from *Infant*: because they are less than the Horse. A Milit. T. The Foot. Here, the *Pigmies*, by a Fig. of Rhet. See N. 780. This Comparison is too low and unworthy of Milton, and the Grandeur of this Subject, Style, &c. in Mr. Addison's Opinion.

Line 576. *Cranes*; Sax. Teut. Brit. from the Greek. Birds of Prey, with a very long Neck. Hence, a *Crane* is an Engine to raise up or let down weighty Goods, &c. because it resembles their long Neck.

Line 577. *Phlegra*; Lat. from the Gr. i. e. Burning. A City of *Macedon*, seated on a Plain, which abounds with Sulphur. There the Giants are said to have fought with the Gods; by a Fig. of Rhet. Obs. Here, the Poet, by way of Digression, brings in diverse Historical Instances of Combats among the Heroes of old; as Allusions, to magnify this imagined Engagement of the Fallen Angels with the Almighty.

Line 578. *Thebes*; Lat. Gr. from the *Phœn*. i. e. Dirt or Mud: because it was covered with Water, Snow and Dirt in the Winter Time. A famous City of *Boetia* in *Greece*, built by *Cadmus*, or at least the Citadel of it, which was called *Cadmea*, from him. There *Cadmus* with his Heroes fought: There also *Ectcles* and *Polynices* Sons of *Oedipus*, fought, one against another: and there *Hercules* the Giant was born, who slew the Centaures, the *Nemœan Lion*, the Monster *Hydra*, and the wild Boar of *Erymanthus*, near *Thebes*, &c.

Ilium, *Ilion* and *Illijs*; Lat. from the Gr. from *Ilus* the fourth King of *Troy*, who enlarged it, and

gave it that Name. It is called also *Troy*, from *Tros*, the second King; founded by *Erythronius*, about A. M. 2574. The City of *Troy* in *Phrygia* in the *lesser Asia*, three Miles from the *Egean Sea*, upon the River *Xanthus*, near Mount *Ida*. What *Heroes* fought there on both Sides, while the *Greeks* besieged it ten Years, and then raised it, 432 Years before the Building of *Rome*, is well known to all, who have read *Homer*, *Virgil*, *Ovid* and other Poets.

Line 579. *Auxiliar*; Fr. Lat. i. e. *Aiding* and *Assisting*. Here, such *Gods* or *Heroes*, as joined with the *Greeks* and others, against the *Trojans*.

See *Homer*, *Virgil*, &c.

Resounds; Fr. Ital. Lat. i. e. *Sounds again* or *back*: What maketh a great Noise and Fame in the *Poems* and *Histories* of the *Antients*.

Line 580. *Romance*, from *Rome* or *Roman*, because the *Germans*, *Spaniards* and *French*, made a broken Language of their own, mixed with the *Latin*; and this they called *Ramance*, *Ronenshe* or *Roman Tongue*: to this Day, they call any Verses or Poems written in their own Language, *Romances*: As *Le Romant de la Rose*, Fr. i. e. *The Romance of the Rose*; Any Fiction feigned in Fable or Story.

Uther; Brit. i. e. *Admirable*, A valiant King of the Old *Britons*, called *Uther Pan Dragon*, because he wore a *Dragon*, with a Golden Head, painted up on the Crest of his *Helmet*, to render him more terrible to his Enemies. His Son is King *Arthur*, Brit. i. e. A strong Man, King *Arthur* was crowned, A.D. 516. and was another *Hero* in old *British History*. They say, he fought 12 Battles with the *Saxons*, with vast Valour and Success. He combated also with many foreign *Knights* and *Champions*, died in the 90th Year of his Age, and 34th Year of his Reign. But the best *Historians*

rians affirm that there was no such King in Britain, as Uther Pan Dragon.

Line 581. *Begirt,* for *Girt;* by a Fig. of Gram. Sax. O. E. i. e. *Girt about;* attended, accompanied, surrounded.

British, of *Britain.* Heb. and Phœn. i. e. the *Land of Tin:* or *Brit.* i. e. *painted,* because the old Phœnicians dug *Tin* out of Cornwall, &c. and the Old Britons painted themselves with *Woad,* &c. to make themselves appear more terrible in *War,* as the *Picts* in *Scotland,* and the Wild *Americans* do to this Day. The *Isle of Great Britain,* with the Old *Heroes* and *Champions* of it, by a Fig. of *Rhet.*

Armoric; Knights of *Armorica* or *Aremorica.* *Brit.* Fr. from the *Lat.* i. e. *near the Sea.*

Bretagne; Fr. i. e. *Little Britain,* because it was inhabited with *Britains* in *Cæsar's Time;* and others fled to it in the Time of *Vortiger,* who had bloody Wars with the *Saxons,* who came into this Island in his Reign, A. D. 449. And here King *Arthur* signalized himself with other *Heroes.*

Knights; Sax. *Dut.* *Teut.* i. e. *Servants,* because they were either the King's *Household Servants,* or of his *Life-Guards;* and for their *Valour* they were ennobled with *Titles of Honour.*

Line 582. *Baptiz'd,* for *Baptized;* *Lat.* from the Gr. i. e. *washed, sprinkled, or dipped into the Water.* A Rite of Initiation into the *Christian Religion,* instituted by *Jesus Christ* in the Room of *Circumcision.* Here, *Christians.*

Infidel; Lat. i. e. *without Faith,* Unbelievers, all *Heathens, Turks, &c.* who do not believe in *Jesus Christ.* See N. 765.

Line 583. *Fousted;* Fr. i. e. *Assisted,* or played at *Tilt,* which was a very antient Diversion, when the Combatants mounted on Horseback, armed, dorned with *Feathers* and *Lances* in their Hands, run

run at one another a full Gallop, one on one Side, and the other on the other Side of a low Rail. This sort of Exercise (called *Joufts* and *Turnements* in the Old French) was first introduced into Germany, at Magdeburg, A. D. 835. by Henry called the *Fowler*, a Saxon Prince, who was elected Emperor of Germany, some time after Charles the Great; by Manuel Comnenus, Emperor of Constantinople, about A. D. 1114. by King Henry IV. in Smithfield, before the English Nobility, A. D. 1409. But was used among the Old Saxons, as a Trial of Manhood and Innocence; and called by them *Kamp-Fight*, now by us a *Duel* and *Combat*. Lat. Fr. i. e. A Fight between two Men.

Aspramont; Lat. i. e. A rough, rocky Mountain: a feigned Name in old Romances.

Montalban; Lat. i. e. A white Mountain. A Mountain distant 12 Miles from Rome in Italy; whereon the decisive *Combat* was fought between the three *Horatii* on the Side of the Romans, and the three *Curiatii*, on that of the Albans. Some take it also for *Montaubain*, in France, and others, for a feigned Name in Romances.

Line 584. *Damasco*; See N. 468. For therein it is said that *Cain* and *Abel* the first *Heroes* fought for Life and Death, Gen. 4. 8.

Morocco; Heb. i. e. *West*, or Arab. i. e. A Government, Gr. i. e. *Black*: because it is *West* from *Canaan*, and the People are *Black*. The Romans called it *Mauritania*, i. e. The Country of the *Mauri*, whom we call *Moors* and *Blacks*. A large, pleasant and fruitful Kingdom in Africa, upon the *Atlantic Ocean*. It is 300 Miles long, and 180 Miles broad; and is divided into 7 Provinces. *Morocco* is very large and was the Capital City of it; but now *Fez* enjoys the Honour.

Honour. This Country contains many *Romans Antiquities* still. Here King *Juba* acted the *Hero* with *Pompey, Curio, Scipio, Caesar, &c.*

Trebisond, or *Trabisond*; by the Greeks, *Trapeza*, i. e. a four-footed *Stool*, because it resembles that. The Capital City of *Cappadocia*, and the Seat of a *Turkish Governor*, near the *Euxine Sea*. This Country is said to have been the Land of the *Amazons*, afterwards the Seat of the *Parthian Empire*. *Alexis Comnenus* founded this Empire, when the *Turks* took *Constantinople* from him, A. D. 1204. *Muhammed the Great* took it from the Greeks, A. D. 1461. so it has continued in their Possession. The Greeks now call it *Romania*, through a Mistake.

Line 585. *Biserta*, or *Binserta*, Arab. i. e. *Scattering or Destroying*; an antient City of *Barbary* in *Africa*, one Day's Journey from *Tanis*, upon the *Mediterranean Sea*. It is the Old *Utica* of *Gato*; (which was in the Dominions of King *Juba*) and was first founded by a *Colony* of the antient *Carthaginians*. Here, the *Saracens*, who expell'd the *Romans*, by a Fig. of *Rhet.* OBS. The Word *Barbary* comes from the *Arabic*, *Ber, Ber*, i. e. *Land, Land*, that is to say, it was a glorious Country. See Mr. *Morgan's Hist. of Barbary*. Page 4.

Afric, for *African*; by a Fig. of *Gram.* from *Africa*, *Arab*, i. e. *An Ear of Corn*, because it is very fruitful in *Corn* in the *Vallies*; or from *Ifriski*, or *Ifriskish*, an *Arabian Prince*; the *Tartars* and *Indians* call it *Magrib* and *Al Grib*, i. e. The *West*, on account of its Situation in respect to them. Its antient *Names* were *Olympia, Oceana, Eschatia, Coryphe, Hesperia, Eria, Ortygia, Ammonia, Ethiopia, Ophiusa, Cephonia, Cyrene, Lybia*. *Africa* is the largest *Peninsula* in this Part of the *World*, encompassed with the *Sea*, except the *Isthmus*

Isthmus of Suez; which is 18 Leagues, or 64 Miles long. It is one of the four Grand Parts of the Earth, larger than *Europe*, much lesser than *Asia*, extending from N. to S. about 4800 M. and from E. to W. 4800 M. It lies almost under the *Torrid Zone*, is excessively hot, barren and sandy; very imperfectly known to the *Antients*, who thought it was not habitable, and even to us this Day, in the inland *Regions*. It was Peopled by the Posterity of *Ham*, who bear his *Curse* to this Day, for they have been always *Slaves* to other Nations, Gen. 9. 25. Christianity flourished there in the first Ages, *Tertullian*, St. *Augustine*, St. *Cyprian*, were glorious Lights therein; but alas now they are almost all *Heathens* and *Mahammedans*. Christianity was weakned by the Invasion of the *Goths*, *Saracens*, and lastly, of the *Muhummedans*, A. D. 722.

Line 586. *Charlemain*, Fr. i. e. *Charles the Great*. In the *Teut.* and *Sax.* it signifies strong, stout, valiant. A mighty *Hero*, a valiant and pious Prince born A. D. 742. He was King of *France*, and made Emperor of *Germany*, A. D. 800. Crowned at *Rome*, by *Pope Leo III.* with the Title of *Cæsar Augustus*, and the two headed *Eagle*; to make the *Roman and German Empire*, which he possessed in great Part. A victorious, learned, liberal, just and pious Prince; therefore he was dignified with the Title of *most Christian King*; which the *French Kings* have enjoyed ever since. He died peaceably at *Aix la Chapel*, Jan. 28, A. D. 814. of his Age 72. Reign 45, and was buried there. *Frederick I.*, took his Body out of the Sepulchre, out of which were taken a great Number of *Reliques* and *Rarities*, which he had collected in his Life time; but not like the Riches found in King *David's*. See B. XII. N. 326.

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Peerage, from *Peer*; *Sax. Fr. O. E.* from the *Lat. i. e. Peers*; *Nobility*, the great Men of a Kingdom; by a *Fig. of Rhet.*

Line 587. *Fontarabia*; *Span.* from the *Lat. i. e.* *A rapid Stream.* A very strong Fort and City on the *Frontiers of Spain* in *Biscay*, on the Mouth of the River *Ridossa*, near St. *Sebastian*, and well fortified on the Borders of *France*, which hath frequently besieged it, but in vain. *OBS.* This *Expedition* and *Fall* of *Charles the Great*, with his *Nobles* at *Fontarabia*; related by Mr. *John Turpin*, is intirely false and fabulous: But Poets do not regard Exactness of *History* nor *Chronology*, provided a *Fiction* may help them out, and please their Readers. For *Eneas* was 300 Years after *Queen Dido*, tho' *Virgil* makes them Contemporary, as *St. Austin* proves in his Book, *Of the City of God*, and *G. Hornius* in his *Area Noæ*, P. 358.

Line 588. *Compare*, for *Comparison*; *Lat. Milt.* A setting two things together, to see whether they agree or not. All our *Knowledge* is acquired by this Means.

Prowess; *Fr. Valour, Might, Courage.* *OBS.* Here, you have a Multitude of *Comparisons*, viz. *A Tower, Sun, Moon, Eclipse, Lightning, blasted-Oaks, Pines, &c.* great Ornaments to the Poem.

Line 589. *Dread*, for *Dreaded*; by a *Fig. of Gram.* *Sax. Greatly feared, mightily awed and reverenced.*

Commander; *Fr. from the Lat. one who has a Command, and gives Orders to others, a chief Officer, a General.* Here, *Satan*, by a *Fig. of Rhet.*

Gesture; *Fr. Ital. Sp. Lat. i. e. A Carriage, a Behaviour, the Actions of a Person.* *Eminent:*

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Eminent; Fr. Ital. Sp. Lat. i. e. *Shining out*. High exalted, far above others.

Line 592. *Original*; Fr. Ital. Sp. from the Lat. First, primitive, from the Beginning of a Thing. Hee, Satan's Glory before his Fall.

Line 593. *Excess*; Fr. Lat. An Exceeding, Superfluity, a going beyound due Bounds.

Line 594. *Obscur'd*, for *Obscured*; Lat. Darkened, clouded, eclipsed, lessened. See N. 524. Read, *Of obscured Glory*,

Line 595. *Horizontal*, of the *Horizon*; Lat. Gr. i. e. *Terminating* or *Limiting*. A Geog. T. A great Circle of the *Globe* or *Earth*, which divides the upper *Hemisphere* of the Heavens, which we see, from the lower, that is under us; and so is the *Bounds* of our *Sight*; and near it the Air is alway more thick and gross.

Misty; Sax. Dut. Lat. i. e. *mixed*; because it is Air mixed with thick Vapour, i. e. full of Mist, that is caused by a Thickness of Vapours, a Condensation of the Air, a Fog, or Darknes. See B. XII. 629.

Line 596. *Shorn*, from *Shear*; Sax. O. E. Cut, clipt. Here, deprived of his glorious Rays; darkned; by a Fig. of Rhet.

Beams; Sax. O. E. Pieces of great Timber used in Building. Here, the Rays of Light and Heat proceeding from the Sun; by a Fig. of Rhet.

Line 597. *Dim*; Sax. O. E. *Obscure*, dark, i. e. Darkned, by a Fig. of Rhet.

Eclipse; Lat. Gr. A. T. of Astron. i. e.; A ~~Defect~~; a Loss of the Light of the Sun, caused by the Motion of the Body of the Moon, between Him and the Earth.

Disastrous; Fr. Lat. from the Gr. of or belonging to a *Disaster*, i. e. Unlucky, unfortunate, from the bad Influence of the Stars.

Twilight; q. *Two Lights*. Sax. An half Light in the

the Dawn of the Morning before the Sun's rising, and in the Dusk of the Evening, a little after Sun's setting.

Shows; *Sax. O. E.* Shews, sends forth, displays.

Read, *The Sun shews forth a disastrous Twilight on half the Nations.* Here it is a Verb.

Line 599. *Perplexes*; *Lat. i. e.* Infolds, entangles, confounds, disquiets, troubles.

Monarchs; See N. 42. Here, any Kings or Princes upon Earth, by a Fig. of Rhet. Obs. Astrologers fancied that Eclipses portended or foreshadowed the Death or Downfall of Kings and Troubles in Kingdoms, Wars, and other Disasters, which perplexed or troubled them. But in Fact, Eclipses were neither the Signs nor the Causes of such Mischiefs: So far were they out in their Conjectural Arts.

Line 601. *Scars*; See B. II. N. 402. Read, *But deep Scars of Thunder had intrenched his Face.*

Intrench't., for *Intrenched*; *Fr. A. Milit. T. i. e.* Had cut deep Wounds like Trenches or Furrows. Here, had surrounded or digged deep into his Face; by a Fig. of Rhet.

Line 602. *Faded*; *Dut. Fr. O. E.* from the *Lat. i. e. flat*, gone or perished, decay'd.

Line 603. *Dauntless*; *Fr. O. E. Lat.* from the Gr. not to be tamed; fearless, invincible.

Confederate; *Fr. Lat.* Advised, wary, circumspect.

Line 604. *Waiting*; *Dut. Teut.* Watching, staying, expecting.

Revenge; *Fr. Vengeance*; taking Satisfaction for an Injury or Affront; a Return, or Requital of an Injury or Affront.

Line 605. *Remorse*; *Fr. Lat. i. e.* A Biting, a Conviction, a Sting of a guilty and tormenting Conscience, Sorrow for what one has done amiss, Grief, Repentance.

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Line 606. *Follows*, from *Fellow*; *Sax. Dut. Teut.*

i. e. *Comers after*; *Companions, Equals*: Here, the chief Contrivers of this Rebellion with *Satan*; and the *Followers* were his *Inferiors*; led into it by his Persuasion and Example.

Line 608. *Lot*; *Sax. Dut. O. E. Gr.* from the *Heb. Lakach*; i. e. *He took*. A Portion, a Share or Part of a Thing; Fortune, Chance, Luck or Success.

Line 609. *Millions*; *Ital.* from the *Lat. Ten Hundred Thousands*, i. e. vast Numbers, by a *Fig. of Rhet.* See N. 87.

Amerc'd, for *Amerced*; *Fr. A Law T. Fined, punished.* Here, deprived and cast out of Heaven. In the 1st Edition it is *Amerc't*, by a *Fig. of Rhet.*

Line 610. *Splendors*; *Lat. i. e. Shinings, Lights.* Here, from the Brightness, Glory, or Society of the heavenly Angels.

Line 611. *Revolt*; *Fr. A Rebellion, a Rising against a lawful King or Government.* Here, for *Satan's Apostasy* from the *Almighty*, by a *Fig. of Rhet.*

Line 612. *Heaven's Fire*; i. e. The Lightning, by a *Fig. of Rhet.*

Line 613. *Scath'd*; for *Scathed*; *Sax. O. E. from Scathe*; i. e. Hurt, Damage or Injury; had scorched, singed, or burnt up.

Line 614. *Singed*; *Sax. Teut. O. E. Scorched, lightly burnt, blasted.* The same as blasted, by a *Fig. of Rhet.*

Line 615. *Heath*; *Sax. O. E. A Plain covered with wild Shrubs*; and *Shrubs* are also called *Heath*; because they grow upon it. *Blasted Heath*; i. e. scorched with *Lightning*, by a *Fig. of Rhet.*

Line 616. *Ranks*; *Sax. A Milit. T.* The straight Lines of Soldiers, standing Side by Side, by a *Fig. of Rhet.*

Line 617. *Wing*; *Sax. A Milit. T.* The End of each

each Line in an Army drawn up in Order of Battle, on the Right and Left, by a Fig. of Rhet.

Line 618. *Attention*; Fr. Ital. Lat. An Application of the Mind or Ears to a Discourse; Heedfulness, Observation and Attention.

Mute; Fr. Ital. Sp. Lat. Dumb, speechless, silent, still; i. e. The Desire of hearing their Commander made them all silent.

Line 619. *Affay'd*, for *Affayed*; Fr. Endeavoured, tried, attempted. Here, Satan endeavoured to speak to them.

Spight; Dut. O. E. Whether one will or no, *Nolens volens*; could not help it.

Line 621. *Interwove*, for *Interwoven*; Sax. O. E. i. e. *Woven between others*; mingled, mixed, confounded, blended.

Line 622. *O Myriads*. Obs. Here is Satan's supposed Speech to his Forces, drawn up for Battle.

Line 623. *Matchless*; Sax. Teut. O. E. from the Gr. That may not be matched or equalled; incomparable, none such.

Line 624. *Inglorious*; Fr. Ital. Lat. Milt. i. e. *Without Glory*. Here, not mean, not contemptible or disgraceful.

Line 625. *Testifies*; Lat. i. e. *Bears Witness*, proves, makes evident.

Line 626. *Utter*; Sax. O. E. To speak, or to put Words out of the Mouth, to declare.

Line 627. *Presaging*; Lat. i. e. *Being wise before-hand*; foreseeing, foretelling what may come to pass afterwards.

Line 630. *Repulse*; Fr. Lat. i. e. Beaten back; i. e. A Defeat, or a Loss of the Victory,

Line 632. *Puissant*; Fr. from the Lat. Powerful, mighty, stout and valiant.

Exile. Fr. Ital. Lat. q. *Extra Solum*; i. e. out

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of the native Soil or Country. Here, Expulsion out of Heaven, by a Fig. of Rhet.

Line 633. Emptied; Sax. O. E. i. e. made Empty; made void. Here, dispeopled Heaven of Wicked Angels.

Fail. Fr. Dut. from the Lat. i. e. To disappoint, to frustrate. Here, Shall miss, and not be able to recover Heaven for evermore.

Re-ascend; Lat. i. e. To rise up again, to ascend, or go up again. Here, to get up to Heaven again.

Line 634. Self-raised; Sax. Milt. i. e. Raised of themselves. Here, raised again by their own Power, Might and Strength.

Re-possess; Lat. A Law T. To take Possession again, to regain a lost Estate, such as Heaven.

Native-Seat; i e. Heaven, by a Fig. of Rhet. See N. 450.

Line 636. Monarch; Here, Almighty God, by a Fig. of Rhet. See N. 42. and 599.

Secure. Fr. Ital. Span. Lat. i. e. Without Care; safe, sure, quiet, careless.

Line 637. Repute, for Reputation; by a Fig. of Gram. Fr. Span. Teut. i. e. Estimation, or valuing one highly; Fame, Credit, Esteem.

Line 640. Regal; Fr. Sp. Ital. from the Lat. Roya!, Kingly, Princely State; such a Condition had Satan before his Fall. Here, God's absolute Dominion in Heaven.

Line 641. Conceal'd, for Concealed; a Verb. Fr. Ital. Sp. Lat. from the Gr. i. e. To shut up close; to keep close or secret. Here, did hide.

Line 642. Tempted; Fr. from the Lat. To allure, entice. Here, encouraged our Endeavours to fight against the Almighty.

Attempt; Fr. from the Lat. An Endeavour, an Undertaking, a Design. Here, the War of the Fallen Angels against God. Obs. Milton often puns or plays upon Words of the same Sound, but

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but of a different Meaning, by a Fig. of Rhet.

Line 644. *Provoke*; Fr. Sp. Lat. i. e. To call out, to anger, urge, stir up, to challenge.

Dread; Sax. O.E. i. e. To fear very much a new War with God Almighty.

Line 646. *Design*; Fr. Ital. Lat. A Contrivance, Intention, Enterprize.

Line 647. *Effects*; Lat. Finished, brought to pass. Here, what Force or Violence could not perform, Fraud and Cunning have done.

Line 649. Overcoming half a Fort. The Poet here means, that Violence conquers the Body only; but the Mind is unconquerable, and can never be brought under Subjection thereby.

Line 650. *Space*; F. Ital. Lat. from the Heb. i. e. To lay open; because Time discovers all Things. A Distance either of Time or Place. Here, some Time after this, may bring forth new Worlds.

Produce; Fr. Ital. Lat. To bring forth; to create or make any Thing. Here, New Worlds.

Rise; Sax. O. E. Frequent, common and publick; i. e. A Prophecy or Fore-knowledge of the Creation of Man, was well known to the Angels, and was now ripe for the Accomplishment.

Line 651. *Fame*; Fr. Ital. Spn. Lat. from the Gr. i. e. A Speech or Speaking; a Report, common Talk. Here, a Tradition among the Angels, by a Fig. of Rhet.

Line 652. *Intended*; Fr. Sp. Ital. Lat. i. e. To incline or bend to do a Thing; he designed, purposed or decreed to create more Worlds.

Create; Fr. Ital. Brit. Sp. Lat. Gr. from the Heb. Bara, i. e. He made. To command; because it was done by a Word or Command. To make Things out of nothing, or of no pre-existent Matter, (for Matter could not make itself) is the Act of Omnipotence only: For what can Omnipotence not do?

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Plant. Fr. *Sem. Dut.* Lat. A T. of *Gardning*. Properly to set young *Plants*, *Trees* or *Herbs*. Here it is a *Verb*; to people the whole *Earth* with *Mankind*, by a *Fig.* of *Rhet*.

Line 653. Generation: Fr. *Mal.* Lat. A Begetting or Production of Things by a natural Way. Here, *Mankind*, by a *Fig.* of *Rhet*.

Line 654. Equal, for *Equally*; by a *Fig.* of *Grat.* Lat. Like, even, just. Here, in like Degree as much as others.

Sons of Heaven; i. e. The *Holy Angels* in *Heaven*, by a *Fig.* of *Rhet*.

Line 655. Pry; Fr. from the Gr. To espy, look earnestly, enquire narrowly into. Here, to look or peep into *Heaven*. See 1 Pet. I. 12.

Line 656. Eruption; Fr. Lat. i. e. A Breaking or Bursting out by Force or Violence. Here, a Sally, as when the *Besieged* issue out and fall on the *Besiegers*, and destroy them: So the *Fallen Angels* might push into *Heaven* at once.

Line 658. Bondage, from *Band*; Sax. O. E. An Obligation, Slavery, Servitude. Here, in the *Abyss of Hell*.

Line 660. Mature; Fr. Lat. i. e. To make ripe. Here, to bring Designs into Perfection, to accomplish them. ☞ Obs. A Transposition of Words, read thus, But a full Counsel and good Deliberation among us must bring those Thoughts to Perfection.

Line 661. Submission; Fr. Lat. i. e. A putting one under another; a Yielding, Subjection, Humiliation. ☞ Obs. Here of is left out; i. e. Who can think of yielding to our Adversary?

Line 662. Open or understood; i. e. Proclaimed or *Defaced-War*.

Line 663. He; i. e. Satan, who now finished his *Big Speech*.

Confirm;

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Confine; Fr. Lat. i. e. To strengthen together, to back, to agree to, to approve of a Proposal.

Line 655. *Bloom*, See O. E. The Flame, Flash of a Torch, Candle or Fire. See N. 193.

Line 666. *Illumin'd*, for illuminated, by a Fig. of Gram. Fr. Lat. i. e. To pour in Light, to illuminate. Here, did enlighten, made Light in Hell. See N. 23.

Grafted, O. E. Grappled, seiz'd or taken hold of by the Hand, boldly, quickly and furiously.

Line 688. *Claſh'd*, for Clashed, Dut. O. E. from the Gr. made a confused Noise. Here, did beat upon the Shields.

Dix. Sac. Dat. Tert. O. E. from the Gr. i. e. A Tone; a Word formed from the Sound that is made upon Metal or a hollow Vessel; A Noise, i. e. The Devils beat the Alarum of War upon their Shields, with a dreadful Noise. Words of the same Sense, by a Fig. of Rhem.

Line 669. *Hurling*; Sac. O. E. q. Whirling. Throwing Things with great Haste and Violence out of one's Hand. See N. 45.

Defiance; Fr. Lat. i. e. An Utting, a Challenge, outbrawling, a Daring or provoking.

Line 670. There stood ~~up~~ Obs. Here is another Digression, full of Education and Comparison.

Griſly, or *Griſly*; Sac. O. E. Ugly, frightful to behold, terrible. Here, wither'd, grim, ghastly. See N. 821.

Line 671. *Beb'g'd*, for Bokbed; Sac. O. E. A Word form'd from the Sound of barking Dogs. Here, did break or burst out with Fire, like ~~some~~ or other *Vulcanos*; threw out Fire in Abundance.

Entire; Fr. from the Lat. *Intiger*. Whole, perfect, complete, all of a Piece.

Line 672. *Ghſſy*; Sac. Tert. O. E. from Ghſſe; i.e. A Lustre and Brightness; bright and shining Fire. Scarf;

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Scurf; *Sax. O. E.* A thin, dry and whitish Scab raised upon the Skin of Men, Beasts, &c. Here, the Surface of that imaginary *Hill* in *Hell*.

Line 673. *Metallic*; Belonging to *Metal*. See N. 540. i. e. In the Entrails of that *Hill* the Poet feigns that in *Hell* there were *Mines* of *Combustible Metals*.

Ore, or *Oar*; *Fr. Sax. Metal* just dug out of the *Mines*, and not refined.

Line 675. *Numerous*; *Fr. Lat.* A great Number, many. See N. 87.

Brigade; *Fr. Ital.* A *Milit. T.* A Party of Soldiers either of Horse or Foot; not fixed to a certain Number. Here, a Multitude of *Devils*, and *Mammon* is their *Brigadier* or chief Commander, by a *Fig. of Rhet.*

Line 676. *Pioneers*, or *Pioniers*; *Fr. A Milit. T.* Labourers, going before an Army, to dig up *Trenches*, to level *Ways*, undermine *Castle*, &c. Here, *Infernal Devils*.

Line 677. *Fore-run*, *Sax. O. E.* i.e. To run before. A *Milit. T.* To march, travel, or walk before. *Trench*, *Fr. A Milit. T.* i.e. To cut, to cast up *Ditches*, to raise *Trenches*. See N. 601.

Line 678. *Rampart*; *Fr. A T.* of *Fortif.* The Wall of a Castle, a great massy Bank of Earth, raised to stop the Enemies great Shot; a *Trench* or Defence against an Enemy.

Mammon; *Phœn. Carthag.* from the *Heb.* i.e. *Riches*. The God of Plenty and Wealth among the *Phœnicians*, *Hebrews*, &c. The *Pluto* of the *Greeks* and *Romans*. He is beautifully painted in the ten following Lines; and his Name is repeated, to add the greater Force to the Sense, by a *Fig. of Rhetoric*.

Line 679. *Erected*; *Lat. i. e. raised up*; straight, upright; i. e. *Mammon* was the vilest and blackest

left Devil of them all, and farthest from any Uprightness and Integrity, by a Fig. of Rhet.

Line 681. Bent; q. Bended; Sux. i. e. Bended down or crooked; inclined, looking downwards to the Earth for Riches, on which Mammon sets his Affections, as all Mammonists or Covetous Men continually do.

Line 682. Pavement; Ital. Sp. Lat. i. e. beaten or trod on; a paved Floor, a Causeway, a Ground-Room in a House. Here, the Floor of Heaven, represented by St. John to be paved with pure Gold, which Jehovah liked best. See Revel. 21. 21.

Line 683. Divine; Fr. from the Lat. A Theolog. T. belonging to God, heavenly, spiritual.

Line 684. Vision; Fr. Ital. Sp. Lat. i. e. A Sight. A Theolog. T. Here the Beholding and Enjoyment of God's glorious Presence in Heaven hereafter. See N. 455.

Blessing; Fr. Ital. Lat. i. e. abiding happy. A Theol. T. Blessed; for Blessing Vision or Blessed Sight.

Line 685. Suggestion; Fr. Ital. Lat. i. e. A Prodding or putting into one's Mind. Here, the Information of Mammon.

Line 686. Ransack'd, for Ransacked; Fr. Sax. Q. E. Lat. i. e. To put into Stork or Bag. Here, searched out warily, examined the deep Bowels of the Earth for Riches.

Line 687. Rifled; Fr. Dat. Pillaged, plundered and robbed. Here, searched into the inward Parts of the Earth, to find out Gold and other Riches, which had never lain there still. Both Words are of the same Signification, by a Fig. of Rhet. See Ovid. Met. 1. Effigies inter reges, &c.

Line 688. Spacious; Fr. Lat. of a large Extent; broad, wide. See N. 650.

Hound; Sax. Dat. Teut. An Anat. T. A Breach in-

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in the Parts of the Body. Here, a Hole, an open Pit in that Hill, by a Fig. of Rhet.

Line 690. Ribs; Sax. An Anat. T. Properly the Side Bones of the Body in Men, Beasts, Birds and Fishes. Here, the Ore of Gold dug out of the Bowels of the Earth, by a Fig. of Rhet.

Line 692. Bane; Sax. O. E. Poet. q. Vane, from the Lat. i. e. Poison, Murder, Ruin, or Destruction. Here, Gold, Silver, and other Riches, the Root of all Evil.

Line 694. Babel; Heb. i. e. Confusion: Because God there confounded the Language of those impious Builders of that Tower. Gen. xi. 1—10. From thence comes Babble; i. e. To speak Nonsense, or Words that are not understood by other Men.

Works; i. e. The Walls of Babylon and the Pyramids of Egypt near Memphis, which are two of the Seven Wonders of the World; lasting and mighty Monuments of Human Art and Power; but in nothing comparable to those of the Fallen Angels, as appears from their Infernal Hall in Hell.

Memphian, of Memphis; The Metropolis of Egypt. Here, the Kings of Egypt, by a Fig. of Rhet. See N. 307.

Line 695. Monuments; Fr. Ital. Lat. q. Monis- ments. Here, Memorials, Tombs, Statues or Pillars, erected to preserve the Memory of some famous Persons or Actions. ⚡ Obs. Before the Invention of Writing, such Monuments were of great use, viz. Jacob's Pillar at Bethel, Gen. 28. 18. The 12 Stones which Joshua took out of Jordan, and set up in Gilgal, Josh. 4, &c.

Line 697. Reprobate; Ital. Span. from the Lat. i. e. Rejected or cast off. A Theol. T. Here wicked, evil, Fallen-Angels, despised and abhorred.

horred of God for their Sin. Read, *Reprobate Spirits*, by a Fig. of Rhet.

Line 698. *Incessant*; Fr. Lat. i. e. *Without ceasing* or resting, continual, uninterrupted, unwearied. *Toyl*, or *Toil*; Sax. Dut. O. E. Vast Labour, Drudgery, much Pains and Labour.

Line 699. *Innumerable*; Fr. Ital. Span. Lat. i. e. *Not to be numbered*; without Number, numberless: For *Copthus* King of *Egypt* employ'd 370,000 Men, for 20 Years in building one of those *Pyramids*. Read, *innumerable Hands*, i. e. Labourers, by a Fig. of Rhet.

Line 700. *Cells*; Brit. Teut. Ital. Lat. i. e. *Hid*, or from the Heb. i. e. *Shut up*: Because therein Things are *concealed* and *Shut up*, for Safety and Security, unseen, dark Places below, *Cellars*. Here, *Pits in Hell*.

Line 701. *Veins*; Fr. from the Lat. An Anat. T. little Vessels or Canals in the Bodies of *Men*, and all *Animals*, which convey the *Blood* thro' their Bodies, by perpetual *Circulation*. Here, Streams of *Melted Fire* running for ever in *Hell*, by a Fig. of Rhet.

Line 702. *Sluic'd*, for *Sluiced*; Dut. O. E. from the Lat. *Drained*, let out or in, flowing in Abundance like a Flood. Here, a Stream of *Melted Fire* issuing from the *Lake* in *Hell*, by a Fig. of Rhet.

Line 703. *Massy*; Fr. Lat. i. e. *Lumpish*; solid, weighty, heavy; a fit Epithet; for *Gold* is the heaviest of all *Metals*.

Line 704. *Sev'ring*, for *Severing*; Lat. i. e. Separating from others, parting two Things asunder. Here, parting the *Gold* from the *Ore*.

Scum'm'd, for *Scummed*; Fr. Lat. To take off the *Scum*, Froth and Dross swimming upon the Top.

Bultion; Fr. Gr. O. E. A Lump of *Gold* or *Silver Dross*,

Dross; when it is somewhat refined; when taken just out of the Mine, it is called Ore, or Gold-Dust; base Money.

Dross; Sax. Dut. O. E. The Scum, or unrefined Parts of Metals, refined from the fine Ore.

Line 706. Molt, or Mould; Sax. Spaw Eat. An Heap of Earth cast up together. Here, Heaps of Metal of various Forms and Shapes.

Line 707. Conveyante; Fr. Eat; i. e. Gathering together. A carrying or sending to another Place.

Hollow; Teut. Dut. Sax. O. E. from Hole. Here, low, deep, empty, void Space in Hell.

Nook; O. E. A Corner of a Room. Here, a private Place in Hell; by a Fig: of Rhet.

Line 708. Organ; Eat. from the Gr. i. e. The Instrument; A Music. T. A Musical Instrument; so called, because it is esteemed the chiefest and principal of all Musical Instruments: In Heb. the Name of it signifies Lovely and Delightful. It was one of the first in the World, invented by Tubal, Gen. 4. 21. and very much used by the Antients; Job 21. 12. Psal. 150. 4.

Line 710. Fabric; Fr. Lat. A T. of Archit. Any Building or Great House. Read Huge Fabric, i. e. A very large and mighty Building, viz. the Pandæmonium, by a Fig: of Rhet.

Line 711. Exaltation; Fr. Sp. Ital. Eat. & Phil. T. i. e. Drawing up; a Vapour, Mist, Fog, drawn up from the moist Earth into the Air, by the Influence of the Sun; viz. Mist, Dew, Hail, Hoar Frost, &c.

Line 712. Dulcer; Lat. Milt. A Music T. Sweet, pleasant to the Ear, charming and delightful.

Symphonies; Lat. Gr. i. e. Agreements of Voices or Tunes. A Music T. The melodious Harmony of Music, which we call Concerts, from the Lat. i. e. Strivings together, who can sing best.

Line 713. Pilasters; Fr. Ital. from the Lat. i. e.

Little Pillars. A T. of Archit. A kind of square Pillar made to jut out of the Wall of any curious Fabric. ☐ Obs. Here, our Poet paints this Infernal Hall in the noblest Terms of Architecture; with all the Beauties of Rhetoric and of his own pregnant and superlative Imagination; to Admiration. ☐ Obs. Also many Terms of Architecture here, which are all from the Greek: because Architecture was first invented and very much improved by the Greeks: because the People of Asia and Africa lived first in Tents.

Line 714. *Doric*; Fr. Lat. Gr. i. e. of or belonging to the Doros. See N. 519. A T. of Archit. It is one of the five Orders of Architecture, from Dorus King of the Dorians in Achaia, who built a magnificent Temple to Juno at Argi, which was the first Model of this Order.

Line 715. *Architrave*; Fr. Gr. i. e. The Chief Head of a Pillar. A T. of Archit. It is a moulding next above the Chapter or Head of a Column, or Pillar.

Line 716. *Cornice*, or *Carnish*; Fr. Lat. from the Gr. A Horn. A T. of Archit. It is the third or highest Part of the Freeze, extending out like an Horn or Point in Building.

Freeze, or *Frieze*; Fr. i. e. A Ruff or Fringe. A T. of Archit. It is the round and broad Band of a Pillar, between the Architrave and the Cornice.

Bossy; Fr. belonging to a Boss, i. e. a Knob or Stub swelling out. Another T. of Archit.

Scriptures; Fr. Lat. Engravings or Carvings: A T. of Archit. Certain Ornaments on the Fronts of any grand and noble Buildings.

Grav'n, for *Graven*; Sax. from the Gr. i. e. Writer; cutter or carved upon Stone, Wood, &c.

Line 717. *Roof*; Sax. Duit from the Gr. i. e. A Cover. A T. of Archit. The Covering or Top of

an House or Building. Here, the Top of the *Informal Palace*, by a Fig. of Rhet. Fretted; Ital. FF. from the Lat. A. T. of Arthit.

An Ornament of two *Lists* interwoven and set at an equal Distance, with several *Breasts* and *Inden-tures*, i. e. All this Workmanship was of pure solid Gold.

Babylon; *Heb.* from *Babel*, i. e. *Confusion*. See N. 694. A very noble and ancient City in *Chaldaea*, upon a vast Plain, built near the old Tower upon the *Euphrates*: It was founded by *Nimrod* before the Separation and Confusion of *Lang-ages*, Gen. 10. 10. therefore that Country is called the *Land of Nimrod*, Micah 5. 6. But was augmented, beautified and fortified by *Ninus*, *Sennacherib*, *Nebuchadnezzar*, &c. And that's the Reason, why several *Historians* ascribe the Found-ing of it to different *Princes*. It was the Metro-polis of *Affyria*, till *Seleucia* eclipsed the Glory of it, and the first Seat of *Monarchy* in the World. The Walls of it were 60 Miles in Circuit, 50 Cubits high, and 87 Foot thick, so that several Coaches might pass upon them; and esteemed one of the seven *Wonders* of the World. This was the oldest, largest, most magnificent and famous City upon Earth; till it was ruined by *Cyrus*, *Darius*, *Seleucus*, *Grades* and *Alexander the Great*; he took it, found immense Treasures therein, staid a whole Year, and died there. It is above 40 Miles South-East from *Bagdad*, which is upon the *Tigris*, and is often mistaken for the Old *Babylon*; and about 680 Miles from *Jerusalem* Eastward. It hath been ruinous Heaps, and Dens of wild, savage Beasts, Serpents, and other venomous Creatures for many Ages past; so that Travellers dare not approach it, as *Yermiah* and other Prophets foretold; because of the *Idolatry*, *Cruelty*, *Oppres-sion*,

fire, Pride and other heinous Crimes of it's Inhabitants.

Line 718. *Akbar*, or *Alcubera*; Arab. i. e. *Victorious* or *triumphant*; because *Maurus* founded it in the *Ascendant* of *Mars*, who vanquers the World. Others from *All*, the, and *Kir*, City, i. e. *The City*, by way of *Eminence*. The French call it, *Grand Cairo*, i. e. *The great City*. It is the chief City of Egypt now, built out of the Ruins of the old *Memphis*, on the East Side of the Nile (but *Memphis* stood on the West Side, and a little below it) above the first *Division* of that River. Old Cairo was up on the Bank of the River, but new Cairo is about three Miles from it. See N. 307.

Magnificence; Fr. *Lar.* Greatness, Grandeur, *Sumpituousness*, i. e. All the most stately Buildings of Men upon Earth could not compare to this *Palace* of the Devils, in many Circumstances.

Line 719. *Inshire*, or *Eusbrane*; Sax. O. E. i.e. To bury. For the Tower of *Belus* and the Pyramids of *Serapis* were designed Monuments for Tombs of the *Affyrian* and *Egyptian* Kings. See N. 388.

Line 720. *Belus*; Heb. i. e. Lord. The Son of *Nimrod*, the second King of *Babylon*; and the first Man that was deified after Death. He began to reign, A. M. 1879, and died A. M. 1914.

Serapis; Heb. i. e. A Prince or Ox. The same as *Apis*, in the *Old Egyptian Language*, from Ab. Heb. i. e. A Father: For *Joseph* said, *I am a Father to Pharaoh*. Gen. 45. 8. An antient King and God of *Egypt*, thought to be *Joseph* in Fable; being represented with the Figure of an Ox, with the Sun and Moon; and as a Youth with a *Basket* and a *Cup*. All this agrees exactly to the Character and Station of that worthy De-

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liverer of their Nation, and provident Statesman.

Herodot. lib. 3. c. 28. Diodor. Sicul. 1.

Line 721. *Affyria*; *Hethia*, i. e., Blest; from *Af-*
for the Son of Sem. *Gen. 10. 11, 12.* A large
and fertile Country in *Asia*, joining to *Chaldeas*,
Mesopotamia, *Armenia*, &c. where the first
grand Monarchy was founded about 115 Years
after the *Flood*; and continued for 1300 or 1400
Years: Then it fell into the Hands of the *Baby-*
lonians, *Ninavites*, *Medes*, *Persians*, *Greeks*, *Ro-*
mans, and now of the *Turks* successively.

Line 722. *Luxury*, or *Luxuriousness*; *Lat.* i. e.
Looseness of Life. All Superfluity and Excess of
Carnal Pleasure, occasioned by *Fulness of Bread*;
Riot; wherein the Old *Affyrians* and *Egyptians*
abounded above other Nations. See N. 498.

Pile; *Fr.* *Lat.* *Gr.* from the *Perſian*; i. e. A Gate
or Building. A T. of *Archit.* Any Edifice. Here,
the *Infernal Palace*, by a Fig. of *Rhet.*

Line 723. *Stately*; *Dut.* *Sax.* *O. E.* from *State*;
Lat. i. e. grand, pompous, magnificent.

Line 724. *Fold*; *Sax.* *O. E.* *Folding-Doors*; all of solid
Brass; and such were much in Use among the
Ancients of all wealthy Nations.

Line 726. *Level*; *Sax.* *O. E.* from the *Lat.* A
T. of *Archit.* Even, plain or flat.

Archibed; *Lat.* i. e. Bending in the Form of a Bow,
when bent. A T. of *Archit.* A vaulted Top
of an House, made for Strength.

Line 727. *Pendant*; *Fr.* *Lat.* Hanging; i. e. Ma-
ny Rows of shining Lamps hang from the vaulted
Ceiling or Top of that Hall, by a most curious
Art and Contrivance.

Subtile; *Fr.* *Lat.* Here, Small, fine; not to be
discerned by the Eye of a Beholder.

Magic; *Perſian*, *Arab.* To search out by the
Force of Fire; and also *Study*, *Wisdom*, *Learning*,
and *Natural Philosophy* among the antient Per-
sians:

Magic: For *Magic* was first brought into Greece from them, by Oethanes, who came into Greece with Xerxes, A. M. 3524. But from the Abuse of the Thing this *Word* came into a bad Sense, and now denotes the *Black Arts*. Such was this *Art* of the *Devils* in contriving this grand *Edifice*; *Witchcraft*, *Necromancy*, &c.

Line 728. *Starry*; Belonging or like to a *Star*; *Sax. Dat. Eat. Gr.* from the Heb. i. e. *A Fire, v. a. bright shining Globe in the Heavens*. See B. 12. N. 360.

Lampe; *Fr. Lat.* from the *Gr.* i. e. *Shining Lights* made with burning Oil, which shines thro' a Glass, as a *Star* in the Air.

Blazing; *Teut. Sax. O. E.* Flaming, shining, giving a *Blaze*, or Light, as a *Torch blown by the Winds*. See N. 104.

Cresset; *Sax. Dut. O. E.* Large Lanthorns fix'd on Poles; blazing Lights in an House.

Line 729. *Naphtha*, or *Naphha*; *Lat. Gr.* from the *Chald.* i. e. *Dropping*; a Kind of fat, chalky and bituminous Clay, of a dark Colour, that takes Fire sooner than *Brimstone*; it will draw Fire to it from afar, and is not soon quenched. Famous Springs of it are at *Baku* in *Perfia*; they use it instead of *Lamp Oil*, and in their Fire-works: It yields a great Revenue to the Emperor of *Perfia*.

Asphaltus; *Lat. Gr.* i. e. *Unextinguishable*. A Kind of fat burning Clay, like Pitch, found in Pits, and abounding near *Sodom* and *Babylon*. It was used instead of *Mortar*, in building the Tower and Walls of *Babylon*. Gen. 11. 3. From thence the *Lake of Sodom* is called *Asphaltites*. See N. 411.

Yielded; *Sax. O. E.* i. e. To pay or perform; granted, proffered, sent forth.

Line 730. *Sky*; *Dan. Sax. O. E.* from the *Gr.* i. e. A

Shining or a Shadow; the Firmament, Air, the Starry Heavens.

Multitude; Fr. Ital. Sp. Lat. i. e. Many; a great Number, or Company of People. Here, of those Infernal Spirits. See N. 87.

Line 732. Architect; Fr. Ital. Sp. Lat. from the Gr. i. e. A Master-Builder. Here, Multiber, by a Fig. of Rhet.

Line 733. Towered; Sax. from the Lat. i. e. Rising up like a Tower; like a Castle; lofty and high.

Structure: Fr. Ital. Lat. Any Building; i. e. lofty Buildings adorned with beautiful Towers, &c.

Line 734. Sceptred; Fr. Dut. Teut. Sp. Lat. from the Gr. i. e. Having Scepters; dignified like Kings and Monarchs, that used such an Ensign of their Royal Dignity, from the Beginning to this Time. Here, Holy Angels in Heaven. See B. VI. N. 729.

Residence; Fr. Lat. i. e. A Place of Abode; an Habitation, a Dwelling-Place, a Seat.

Line 735. Supreme; The Highest i. e. God Almighty, by a Fig. of Rhet. See N. 248.

Line 736. Exalted; Fr. Lat. i. e. Lifted or carried up on high; advanced, promoted to Honour and Authority.

Line 737. Hierarchy; Fr. Lat. from the Gr. i. e. A sacred Government. A Theolog. T. Here, the most glorious Government of the Holy Angels in Heaven. It consists (as some say) of 9 Orders, which are divided into the Highest, Middle and lowest, viz. 1. Seraphims, Cherubims, and Thrones. 2. Dominions, Principalities, and Powers. 3. Virtues, Angels, and Arch-Angels. The Holy Scriptures (especially St. Paul, Coloss. i. 16.) mention those Degrees of Holy Angels: But Dionysius the Areopagite, and the Schoolmen

Schoolmen explain and rank them as distinctly as if they had been in Heaven and seen them. And doubtless, there is as much Variety in the Angels, as there is among Men, Animals, Plants and Flowers ; whereof there are not two of a Kind, in every Respect alike ; which is a lively Demonstration of the infinite *Wisdom* and *Power* of the Maker. Most of those Terms, mentioned by our Poet, are explained in this Commentary in their Places.

Qrders; Dut. Fr. Lat. from the Heb. *Ador*, i. e. To put in Order. Here, divers Degrees or Ranks of Heavenly Angels ; a Resemblance of which there is among the Fallen Angels still.

Line 738. *Unador'd*, for *Unadored*; Milt. from the Lat. i. e. Not worshipped ; without Worship. Here, *Mulciber* was not without *Adoration* and *Divine Worship*, falsely paid to him in *Greece* and other Heathenish Nations. See N. 323.

Line 739. *Ancient* rather *Antient* ; for we write *Antiquity* ; Fr. from the Lat. i. e. *Before us* ; Old, of long standing, in former Times, long ago. Here, old *Greece*.

Greece ; Lat. from the Gr. from *Græcus* Son of *Cœrops*, who was one of the first Kings of it. An antient and noble Country in *Europe*, upon the *Mediterranean* and *Ægean Seas* ; and highly celebrated in *History*. See N. 508.

Ausonian, of *Ausonius* ; because *Ausonius* the Son of *Ulysses* by *Calipso*, is said to have reigned there. A part of *Italy* between *Bénévent* and *Cales*. But afterwards in later Authors and here, this Word denoted all *Italy* in general, by a Fig. of Rhet.

Line 740. *Mulciber*; Lat. i. e. A Melter or Softener of Iron. *Vulcan*, Jupiter's Son and Founder, and God of the Smiths. *Vulcan* is *Tubal-Cain*, Gen. 4. 22. His falling from Heaven is nothing else, than the *History* of the Fallen Angels, drest up in a poetical *Fable*, which they

they had by long Tradition from Noah, Moses, &c. and from hence it spread over all the World. Vulcan was famous Master-Smith of Germany! But here, he is taken for sounding Devil, whom Milton designs to be the architect or Head-Wartress of the Infernal Palace.

Line 741. Fable; Lat. i. e. Relation in Fables, Fictions, designed Stones or Tales made a Mosaic; Sp. N. 397. Latinisq; 398. i. e. Line 742. Sheer; Sarac. Milk. I clear, white (as) 'there' the Middle of a Thing. R. VI. N. 325.

Crystal, or *Crystal*; Fr. Ital; Sp. Brit. Lat. from the Gr. i. e. Water frozen. A very bright transparent Stone, resembling Ice. Here, *Crystalline*, as clear as *Crystal*; bright, shining, glorious. This Stone is found in Germany, Bohemia, Hungary, Portugal, and Cyprus.

Battlements, from *Batella*; Sar. A T. of Arkit. Towers and Ornamenta raised upon the Tops of high Walls or Houses, for Ornament, Prospect or Defence; the glorious, clear and light Rounds of Heaven, by a Fig. of Rhet.

Line 743. Drot; Sar. Tent. Q. E. Fall plumb down (as a Drop of Water doth) and directly from the Sky or the Heavens.

Zenith; Arab. i. e. The Crown of the Head. An Astron. T. That Point of the Heaven, which is directly over our Heads, wherever we stand; others call it the *Vertical Point*, from the Lat. and of the same Signification. The opposite Point is called *Nadir*; and it is just under our Feet, i. e. Vulcan fell directly down from Heaven.

Falling-Star; Sar. Gr. A Philes. T. It is a Fiery Meteor, gender'd in the Air; which appears like a Sky-Rocket, and flyeth about; but when the sulphureous Spirits of it are consumed, it falleth, glistering like a real Star: therefore the Katur fancy

fancy it to be one, which is really impossible in *Nature*. See N. 728.

Line 746. Lemnos; Lat. Gr. i. e. Well fixed and abiding. A large Island in the *Archipelago*, 600 Miles round, opposite to Mount *Athos*, dedicated to *Vulcan*: because in his Fall, the *Poets* say, he pitched there, continued in it, wrought at the Trade, and made *Jupiter's* Darts. Here he had a *Temple*, and was adored as a God; The *Fire* that breaks out of a scorched Mountain that burns up the Ground, so that no *Grafs* nor *Plant* grows up to Perfection, but withereth; and makes a hideous Noise thereabout, gave Birth to this *Fable*. It is now called *Stalimine* corruptly by the *Turks*. See N. 740.

*Egean; Of the Egean Sea: from Αιγαῖον, Gr. i. e. Full of Surge and Wave. Some call it the Archipelago, Gr. i. e. The Grand Sea; because they know not a greater Sea than it; and the English Sailors, by Contraction, the *Arches*.* It is a very tempestuous Sea between *Asia* and *Greece*, because of the contrary Winds; it runneth from the *White Sea* into the *Mediterranean Sea*, and hath a vast Multitude of Islands, whereof *Lemnos* is one.

Isle, contracted from Island. See N. 205. Here, the *Egean Isle*, for *Lemnos*; by a Fig. of Rhet.

Relate; Fr. Ital. Span. from the Lat. i. e. Brought back. To report, to give an Account of, to tell, i. e. The old *Poets* affirm or tell us this Story of *Vulcan*.

Line 747. Erring; Fr. Ital. Span. Lat. Mistaking; not knowing the true original Account of the Fall of *Angels*; the *Heathen Poets* turn it into this *Fable of Vulcan or Mulciber*. See B. II. N. 348.

Rout; Brit. O. E. A Multitude of People in Confusion, a Squabble or Mob; the Defeat of an Army. Here, the Confusion of the Fallen Angels; by a Fig. of Rhet.

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Line 748. *Right*; a Saxon. Q. *For* Something, any thing. Here, nothing. *Con-*
sider, for *Consider*; Fr. *Considere*. Spax. Lat. *considerare*. Gr. *in* *c.* To the *Kale*. *Waly.. Priviled*. Here, served, was advantageous, profitable, or an Honor to him.

Line 749. ' *Scapa*, for *Escape*; by a Fig. of Gram. Pr. Ital. Spax. To make an *Escape*, to flee away, i. e. *Satan* did not get off, had no manner of Advantage by his former glorious *Acts* in Heaven before the *Fall*, all that was, erred.

Line 750. *Engines*; Fr. *Engins*. Ital. Spax. Lat. q. c. *Wit*. Any mechanic Instruments made with Contrivance or Wit to raise or fix weighty Things. Here *Satan's* cunning Tricks, Policies or Contrivances; by a Fig. of Rhet. *Handing*; Saxon. i. e. Along with the Head, the Head foremost, all in a Piece, thrown down, dropt, flung out.

Line 751. *Industrious*; Fr. Spax. Ital. Lat. i. e. *Labourious*, diligent, pains-taking.

Line 752. *Mean while* ~~is~~ Obs. Here, a Council of Devils is called in Hell.

Herald's; Fr. Ital. Sp. Sax. *Tout*. Lat. q. *Horus altus*, i. e. An high Master, an old Man in Arms, or Champion of the Army; from the Tent Officers at Arms, employed formerly by Kings to denounce War, to proclaim Peace, and to perform Marriages, Funerals, and other grand Affairs of Nations. *Heralds* were esteemed sacred and inviolable among all Nations. Here, some *Adverstagers* of the *Fallen Angels*, supposed by our Poet, to proclaim their Council in Pandemonium. He calls them winged, to denote their vast and unexpressible Swiftness. Obs. Heraldry was first discovered by God himself, when he ordered the Encampings of the several Tribes, under their Standards, Numb.

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Line 753. Sovereign) An the first Edit. Sov'ren,
which is wrong; Mr. Wm. Absolute, Supreme,
Chief. A Monarch. *i.e.* Full
of Power, i. e. Full of Authority, See O. B. T. Full
of Dread, fearful, majestic.

Ceremony; Fr. Ital. Sp. Dat. Fest. from the Lat.
i.e. Holy. A Rite or Custom, Formality.
Here, pomp, Grandeur and Show.

Line 754. Proclaim's Latin. To cry out, to pub-
lish with a loud Voice, to declare publickly and
before many.

Line 755. Solemn; Here, publick, extraordinary
great, and pompous. See N. 557.

Council; Fr. from the Lat. *i.e.* A Convocation.
An Assembly of Counsellors, or chief Persons
of a Nation, met to consult about publick Af-
fairs. Here, of the Devils in Hell.

Line 756. Pandamonium; Mitt. from the Gr. *i.e.*
All-Devils-Hall; The Infernal Court or Palace of
all the Demons or Devils. Obs. Milton's preg-
nant Imagination, Wit, Elocution and Learning
in the Composition and Description of this Court,
have far out done Ovid's, in his Description of
the Palace of the Sun, and of all other antient
Poets: so that nothing extant among them comes
up to this.

Capital; Fr. Lat. *i.e.* of the Head. A Geog. T.
The chief City of a Nation. The Royal Seat,
as London, Paris, Vienna, &c. Here, the grand
Palace of Sultan and his Peers. High Capital is
a beautiful Epithet, by a Fig. of Rhet.

Line 757. Summons; Fr. from the Lat. *i.e.* A
giving Notice. A Citation before a Council or
Court. The Appearance of all together.

Line 758. Square; Lat. *i.e.* drawn up in a
Square, made Square. Here, full, complete,
and in a good Order.)

Regiment;

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Regiment; Fr. *Lat.* i. e. A Government. A Milit.

T. A Body of several Troops of Horse and Foot Soldiers, consisting of many Companies; sometimes of 300, 800, and also of 2000, and sometimes of 6000 Men under a Colonel. Here, *Companies of Devils*, under their various Chiefs, by a Fig. of Rhet.

Trooping; Milt. Fr. Sp. from the *Lat.* A Milit. T. i. e. In Multitudes, in Troops or Companies gathered together.

Line 761. *Access*; Fr. *Lat.* i. e. An Approach. A Passage or Way of Entrance to a great Person's Palace. Here, all Places, that lead out or into this Infernal Court of the Devils.

Throng'd, for *Thronged*; Sax. O. E. In a Throng or Crowd: Crowded, prest close, got together in vast Numbers, i. e. All the Entries were crowded with the summoned Devils.

Line 762. *Porches*; Fr. Ital. Span. Lat. A T. of Archit. The Entrances or Ways into any great Edifice or Palace.

Hall; Dut. Lat. Gr. Heb. i. e. He exalted. A large Room, a Kings Palace, a Court of Justice. Here, *Pandæmonium*, by a Fig. of Rhet. And spacious, large or wide is a fit Epithet.

Line 763. *Field*; Sax. O. E. A Piece of Ground for Tillage or Meadow. A *cover'd Field*, is a Place inclosed for Battle or Combat.  Obs. Here is a fine Comparison.

Champions; Sax. Fr. from the *Lat.* A Milit T. Challengers, Captains or Hero's, who fought for themselves or others, upon plain Fields, in Duels or Battles, of old.

Line 764. *Wont*; Sax. O. E. To be used or accustomed. For *wont to ride*. A Miltonian Phrase.

Soldan's, for *Soldan his Chair*. See N. 348: Here, Any

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Any great Person, for whose Right the Champions fought, by a Fig. of Rhet.

Chair; Fr. Lat. contracted from the Gr. A Seat, to sit down in. Here a Throne or Royal Seat, by a Fig. of Rhetoric.

Line 765. Defy'd, for *Defied*; Fr. Challenged, outbraved and provoked. See N. 49.

Panim, for *Painim* or *Paynim*, by a Fig. of Gram. Fr. from the Lat. i. e. Countrymen. Here, *Heathenish Champions* or *Horse Soldiers*. The *Heathens* or *Pagans* were so called upon the Propagation of *Christianity*: for then they fled into obscure *Villages*, to perform their *Idolatrous Rites* and *Works of Darkness*, which could not face that glorious *Light*. Some derive the Word from the *Jews*, and others from the *Athenians*; but all from Occasions something like this. See N. 375.

Line 766. Combat; Fr. i. e. A Fighting together. Fighting together for Life and Death, a deadly Fight, a *Duel*. See N. 376.

Carreer; Fr. O. E. from the Lat. Running full speed upon Horse Back, one against another.

Launce; Fr. from the Lat. and Gr. i. e. Poised or Lotted: because a Man weighs it, before he throws it, or because a Man's Lot is finished thereby; a Spear, much in Use among the Antients.

Line 767. Thick; Sax. Dut. Teut. Close together, not thin. Here, the Devils crowding in great Multitudes together.

Swarm'd, for *Swarmed*; Sax. Dut. Teut. O. E. To fly in Companies, to flock together in Multitudes as Bees do; by a Fig. of Rhet.

Line 768. Brush'd, for *Brushed*; Fr. Dut. Gr. To do Violence. Pushed forwards or crowded. Here, did fly.

Hiss; Sax. O. E. formed from the Sound of a Red hot Iron thrown into Water, and of Serpents. Here, a Noise of the Devil's Wings.

Rusling; Dut. *Milt*, A clashing hollow Sound or Noise, like that of Winds.

Line 762. Taurus; Lat. Gr. i.e. A Bull. An *Astron.*

T. There are 12 Signs or *Constellations* in the Heavens, thro' which the Sun passes his *Monthly Course* in the Year; this is the 2d of them.

But the Chinese have 48. The Sun enters into it about the 10th of April; for then the Bulls begin to gender. It consists of 23 Stars. Our Author compares the *Fallen Angels* thronging about their *Palace* in Multitudes, to the *Bees*; and to the *whistling Sounds* of the Winds, about that Time of the Year.

Rides; Sax. Dut. To travel on an Horse. Here, when the Sun moves quickly in that *Sign*, by a *Fig. of Rhet.*

Line 770. Youth; Sax. q. *Youngth*, contracted from the Lat. *Juvenis*, Young. The Young of any Thing. Here, the young Bees swarming in the Spring, by a *Fig. of Rhet.*

Hive; Sax. Dut. O. E. A *Bee-Hive*, from *Bie* and *Huyue*. Dut. i.e. a *Cave*, which resembles it. An Habitation of Bees.

Line 771. Clusters; Sax. O. E. *Bunches* of Grapes, Heaps of any Thing. Here, Swarms of Bees, by a *Fig. of Rhet.*

Line 772. Smoothed; Sax. made even, plain, sleek, by a *Fig. of Rhet.*

Plank; Dut. Fr. A Piece of Timber, which supports the Floors of an House. Here, the *Ribs* or *Sides* of a *Bee-Hive*, by a *Fig. of Rhet.*

Line 773. Suburb; Lat. i.e. *Underneath a City*. That Part of a *City* that is without the *Walls*. Here, the Outside of a *Bee-hive*, by a *Fig. of Rhet.*

Citadel; Fr. Ital. from the Lat. i.e. A Little City. A Strong Fort, with 4, 5, or 6 *Bastions*, raised on the most advantageous Ground about a *City*;

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'a City ; built for Defence or Command of any strong and large City. Here, the Bee-Hive covered over with Straw.

Line 774. Baum, Baulm, Balme or Balsam; Heb. i.e. The Lord or Prince of Oil. A Tree, or the Juice of the Balm-tree ; very sweet, pleasant and good for healing Wounds. Jer. 8. 22. It grows in Canaan, Arabia Felix and Egypt. The best Sort of Oil, highly valued by the Antients, Gen. 37. 25. 43. 11. Recommended by our Saviour as a special Remedy for Wounds, Luke x. 34. And very useful to Bees.

Expatiate; Lat. i. e. To go out of Space or Bounds. To wander abroad, to fly to and fro, as the Bees do, to gather Honey.

Confer; Fr. Eat. To consult and advise about Affairs, as Men do. Here, the Bees agree and work together about making Honey; by a Fig. of Rhet.

Line 775. Affairs; Fr. from the Lat. i. e. To do Businesses, Matters and Things of Weight and Concern. Here, the Interests of the Bees.

Airy, for Airy; Lat. Gr. of the Air, i. e. Those miserable Angels (spiritual Beings reigning in the Air) crowd about that Palace, and consult about their Concerns in vast Companies; as Bees for great Multitudes, by a Fig. of Rhet. See N. 430.

Straightn'd, for Straightened; Ital. Fr. made Strait, narrow, close together. Here, crowded, confined, squeezed together.

Signal; Fr. Ital. Sp. Lat. Gr. i. e. To mark: A Milit. T. A Sign or Token for knowing or doing Business, especially in War, by Sea and Land.

Line 778. Surpass; Fr. i. e. Overpass. To out-do, to exceed, to go beyond. He imagines that these Evil Angels can extend or contract their Stature

at Pleasure, so as to be at one Time Monsters, at another Dwarfs.

Giant, for *Gigantic*; of *Giants*. Lat. Gr. i. e. *Earth-born*: because the Poets feigned they were the Sons of *Titan* and the *Earth*, after the *Deluge*; who made *War* with the *Gods*. Men of extraordinary Stature. That there were such before the *Flood* and since, is evident, from Gen. 6. 4. Num. 13. 33. Deut. 3. 11. from ancient *History* and from modern *Experience*; for most huge *Bones* of Men have been found in divers Places. *Goliath* was six Cubits and a Span, 1 Sam. 17. 4. i. e. somewhat above eleven Feet *English*, beside many other Instances.

Line 779. *Dwarfs*; Sax. Dut. Teut. i. e. *Crooked*, *bunched*; Persons of a most low Stature, little and small People. Such are the *Laplanders*, and some little Men and Women in all Places.

Line 780. *Pigmean*, of *Pigmies*; Gr. from the Heb. *Gomed*, i. e. *A Cubit*, or *Palm of the Hand*: because they did not exceed a Cubit or a Foot and an half at most in Height. A little People said to live on the Mountains of *India* or *Africa*, who had Children at five Years of Age, died about eight, that hid themselves in Caves for fear of the *Cranes*, which swallowed them up whole, and had every thing proportionable to their Stature and Length of Days. Some think they were a sort of *Apes* or *Ghimpanzees*, and not human Creatures; others fancy the *Pigmies* dwelt in *Lapland*: because the *Laplanders* are all of a low Stature: the *Musketoe Indians* do not exceed four Feet at most, and many of them are much shorter.

See *Cockburn's Journey*, p. 240. See N. 575.

Race; Fr. Lat. i. e. of a Root. Heb. *Saras*. Radical. Here, the *Offspring*, *Issue* or *Posterity* of these *Pigmies*.

Line 781. *Indian Mount*, i. e. Mount *Imaus*, compounded

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pounded of *Mus.* and *Tag*, as the *Tartars* call it, i. e. *The Mountain of Snow*. It is a Part of Mount *Taurus*, and the Boundary of *India* to the North. Here, *India* itself, by a Fig. of *Rhet.*

Mount, for *Mountain*; by a Fig. of *Gram.* *Fr.* *Span.* *Sax.* from the *Lat.* i. e. A great Hill, or *moved on high*.

Fairy; *Sax. O. E.* from the *Gr.* Of *Faries* or little *De-vils*, which haunt the *Woods*, like *Satyrs*; feigned to go about dancing in the *Woods*, in great Companies in the Night-time. *Devils*.

Elves, from *Elf*; *Sax. O. E.* *Hobgoblins*, mischievous and fantastical Spirits, haunting the Woods and desolate Places, of whom old Women tell strange *Fables*. *Fairy-Elves*, by a Fig. of *Rhet.*

Line 782. *Revels*; *Fr.* Dancings and Merriments in the Night among Men: but imagined also to be among *Fairies*, *Witches*, &c. all which the credulous *Vulgar* take from the *Fauni*, *Satyrs*, &c. said to be conversant among the *Old Heathens*; which, if true, were only *Delusions* and *Frauds* of *Satan*, who reigned in those Regions of *Darkness*, and enslaved poor Mortals to their *Drudgery*, *Tyranny* and *Lies*: but *Jesus Christ* by his *Death* conquered them and destroyed their Power.

Forest; *Fr.* *Ital.* *Span.* *Teut.* from the *Lat.* i. e. *A broad Wood* for the King's Game, a Desart, Wood or hilly Place.

Line 783. *Belated*; *Sax. O. E.* i. e. *Late of the Night*. Here, coming home late in the Night-time.

Peasant; *Fr.* from *Pais*, i. e. The Country. A Country Man, a Clown. See N. 765.

Line 784. *Dreams*; *Dut.* *Dan.* *Teut.* *Sax.* from the *Lat.* *Dormio*, i. e. To sleep; or from the *Heb.* *Radom*, i. e. He sleepeth. A Verb. To have strong Imaginations in Sleep; which one remembers well. Here, what a *Peasant* fancies or imagines

he sees, but not in Reality. See more B. IV.

N. 803. by a Fig. of Rhet.

Line 785. *Arbitress*; Fr. Lat. i. e. A *Governess*, or Overseer and Judge, i. e. while the *Moon* which is the *Governess* of the Night, shines bright over *Head*, and seems to bend down to observe them *dancing*; or going down to her Setting. So the deluded *Country-Man* fancies that he beholds these *Faries*.

Line 786. *Wheels*; Sax. Dan. O. E. A *Milit. T.* i. e. Makes a Motion to bring a *Battalion* to the *Front*. Here, moves, turns, goes downwards to setting, by a Fig. of Rhet.

Pale; Fr. Ital. Lat. from the Gr. i. e. To pant for *Fear*; Wan, bleake, looking whitish, i. e. The faint-colour'd *Moon* drives her Way nearer to the Earth, as the *Peasant* imagines.

Line 787. *Intent*; Fr. Ital. Lat. i. e. Inclin'd to a Thing, bent, earnest or closely fixed upon Business.

Jocund; Lat. Pleasant, joyful, merry, glad. Here, delighted with their *Night Dances*.

Charm; Fr. Ital. Span. Lat. Gr. The Art of Singing, and playing upon proper Instruments. See N. 6. A *Verse*: because Charms were delivered in *Verses* and *Rhymes*; To enchant or bewitch. Here, pleasant and cheerful *Music* deludes the benighted *Fellow's* Ears. See N. 561.

Line 788. *Rebounds*; Fr. i. e. To go beyond Bounds, to leap back like a Ball; his Heart leaps thro' Joy and Fear.

Line 789. *Incorporeal*; Fr. Lat. Ital. i. e. Without a Body: i. e. Spirits are not clogged with gross and earthy Bodies, as Men are.

Line 790. *Reduc'd, for Reduced*; Lat. i. e. Brought back. Here, these *Angels* lessened themselves.

Immense;

Immense; Fr. Ital. Span. Lat. Unmeasurable: very great and large, as Milton had fancied them before. Read, *Immense Shapes.*

Line 793. *Dimensions;* Fr. Ital. Span. from the Heb. *Middah,* i. e. *Measure.* A just Measure, Proportion or Compass; i. e. *Measures.* Here, *Statures and Proportions.* ☐ Obs. *Plato.* Many of the *Fathers* and *Philosophers* believed that *Angels* are embodied, and consist of some pure aerial Substance or Body. For tho' our *Blessed Saviour* said, *A Spirit hath not Flesh and Bones, as ye see me have,* Luk. 24. 39. Yet he did not say, it was *Asomaten,* Gr. i. e. *Without any Body* at all; and *Milton* is of that Opinion.

Line 794. *Seraphic,* i. e. like *Seraphims* or chief *Princes* among the *Devils.* See N. 129. 737.

Line 795. *Recess;* Fr. Lat. i. e. *Going aside, apart, Retirement,* shut up in strict Privacy, in Secrecy, a Retreat.

Conclave; Fr. Ital. Sp. Lat. i. e. *Met together within Lock and Key.* A Council-Chamber or Inner-Room; properly a *secret Hall* appointed at *Rome* for the *Election* of the *Popes.* Here, a private Cabinet or Council-Chamber within the *Pandæmonium*; by a *Fig. of Rhet.*

Line 796. *Demi-Gods;* Sax. Lat. *Semones,* q. *Semi-homines,* i. e. *Half Men* or inferior Gods among the *Romans,* i. e. *Half Gods.* ☐ Obs. Among the *Heathens* the *Sun* was the *Supreme God*; their first and chief Worship was paid to him and other heavenly *Orbs*: because they were so beneficial to them. But as Men degenerated, they deified and adored *Demons* or their mightiest *Kings* and *Heroes* after Death, with an inferior *Veneration*, such as *Belus, Hercules, Saturn, Ceres, &c.* These they called *Demi-Gods.* Here, the *Chiefs* or *Captains* among the *Fallen-Angels* met

met in this Infernal Council, by a Fig. of Rhetoric.

Line 797. Frequent; Lat. usual, common. Here, complete and full, by a Fig. of Rhet.

Silence; Fr. Ital. Span. Lat. A Word formed from the Sound of S.— Ceasing to speak, Stillness, Quietness.

Line 798. Consult, for Consultation; Fr. Lat i. e. A taking Counsel or Advice, a Consideration of the Affairs of a Nation. It is taken in an ill Sense, for a secret Cabal of Plotters against the State. Here, of the Rebellious Angels against God Almighty, by a Fig. of Rhet.

GENERAL OBSERVATIONS. This Book contains more of the Hebrew, Arabic, Phoenician, and other Oriental Languages; more Antiquity, History (both Divine and Human) Mythology or Fables of the Poets; more ancient Geography, &c, than any of the following Books; Also the whole Poem is filled with more Learning of every Sort, than is contained in any one Volume extant; in the most sublime, elegant, well connected and short Compass. The Characters and Speeches of the Devils are wonderful and astonishing, most proper and masterly. But his Description of the Pandemonium transcends all Human Learning. This Book is a most finished Piece of surprizing Poetry, Wit and Imagination; less liable to Criticism and Censure, most pleasant, useful and entertaining.

The End of the Commentary on the first Book,



B O O K II.

Line 1. **H**ERE is the *Exordium*, in which our Poet gives lofty Ideas of Satan's *Pride*, *Ambition* and *Affected Grandeur*. Obs. Here is also another *Transposition* of Words, which may be paraphrased thus: *Satan, who by Merit or Worth, had been raised to that unhappy Highness of affected Monarchy among the Fallen Angels; now in this Infernal Council, sat highly exalted above them all, on a Throne of Kingly Grandeur, which very much surpassed all the Riches of India, &c.* Royal; Fr. from the Lat. *Of a King.* Kingly, like a King. Here, noble, great, grand. See B. I. N. 640.

State; Dut. *O.E.* from the Lat. The Condition or Quality of a Person. Here, Pomp, Magnificence, Majesty; like the Dignity and Grandeur of a King.

Line 2. *Out-shone*; Sax. *Milt.* from *out* and *shine*; To out-do, exceed. Here, did shine out and beyond, appear more bright, grand and noble, out-did all the Glory of *Ormus*, &c.

Wealth; q. *Welfare*; Sax. *O. E.* Riches, plenty of worldly Goods. Here, Diamonds and Jewels.

Ormus, *Ormuz*, or *Hormus*; from *Armuz*, a Town of *Carmania* in *Persia* near it, Pers. i. e. Crafty. It was first called *Orgis*, then *Geru*. A rocky Island in the Mouth of the *Persian Gulf*, 12 Miles from the nearest Shore of *Persia*, 15 Miles round, producing nothing but some *Wood* and *Salt*, and hath not a Drop of fresh Water in it. It was formerly a Kingdom, and had a large

a large Territory in Kirman. The Portuguese took it, A.D. 1501. built a strong City and Castle upon it: Then it became the Glory of Islands, and one of the richest upon Earth, from their vast Traffic with India, Persia, Arabia, &c. But thro' their Avarice and Pride, Shah Abbas King of Persia (i. e. King and Father) assisted with the English, took it from them, with the Loss of seven Millions of Money, and much Blood, April 25. A.D. 1622. They raised it, and transferred all the Trade of it to Gomron, and four Canons were carried from thence to Ispahan; now it is a very poor Place. There are excellent Oysters about the Isle.

nd, for India; by a Fig. of Gram. from the great River Indus, called Scind by the Natives, Tartars and others, which divides it from Persia on the West; or from Hadoran the fifth Son of Joktan, who first peopled it, Gen. 10. 27. Therefore in Scripture it is called Hodu, Havilah and Cbus, i. e. Beautiful and worthy of Praise: because it is an exceeding fine, rich Country; by the Arabs, Hind, by the Natives, Persians, &c. Hindostän, i. e. The Country of the Blacks, or swarthy People; But by us, the Empire of the Great Mogul, and the East-Indies. It is the largest (except China) and the richest Empire upon Earth, about 1680 Miles in Length, and 1690 Miles in Breadth. It lies between China on the East, and Persia to the West, and upon the Indian Ocean; and contains 37 Kingdoms, besides innumerable Islands. Obs. India was always esteemed the richest Part of the World, in Gold, Silver, Jewels, Spices, &c. and we have a signal Proof of it lately, in those immense Treasures, which Thomas Kouli Kan took from the Emperor and others, when he invaded

vaded that Empire, A. D. 1740. Nader Shah collected to the Value of 87,500,000 l. while he continued there; He carried away 25,000,000 l. He took from his Officers and Soldiers 12,500,000 l.; from the Omras, or Princes 3,750,000 l. The Jewels were worth about 2,000,000 l. The Imperial Throne set with Diamonds, &c. 2250,000,000 l. In Contributions from the People 25,000,000 l. Besides vast Sums from petty Kings and Cities, with the Lives of 200,000 Inhabitants. See Mr. Fraser's History of Kuli-Kan, who gives a more exact Account of all. But that from Astrakan mentioned in the public Papers, Sept 23, 1740. surmount all Credibility. East-India was first discovered to the Europeans by the Portuguese, when Vasques de Gania arrived at Calicut, May 4. A. D. 1498.

Line 3. *Gorgeous*; Fr. Lat. from the Gr. i. e. *Shining, glittering, sumptuous*. Here, the glorious, splendid and rich Nations in the East-Indies, by a Fig. of Rhet. Obs. Before the Days of our Saviour, nothing came up to the Glory and Magnificence of King Solomon, Mat. 6. 29. But since, the Emperors of India, China, and Persia, out-shine all the Royal Courts upon Earth.

Line 4. *Show'rs*; Sax. Dut. O. E. i. e. To rain, to pour out. Here, yields, produces Gold and other Riches in vast Abundance, like a Shower of Rain, by a Fig. of Rhet. See B. I. N. 352.

Barbaric, for *Barbarian*; Mitt. Lat. Gr. Here, the strange, foreign and unknown Kings and People of India: for barbarous Kings. See B. I. N. 353.

Pearl; Fr. Span. Ital. Dut. Teut. from the Heb. i. e. *A precious Stone*; a Gem bred in a Shell-Fish. Here, Diamonds, and other precious Stones found in India in great Abundance, by a Fig. of Rhet.

Line

Line 5.- Exalted; Fr. from the Lat. i. e. *From on high*; raised, lifted up, advanced above others.

Line 6. Eminence; Fr. *Span. Ital. Lat. Highness, Excellency*; but it was a sad one, to be the highest in kingly Dignity among those condemned Angels. See B. I. N. 590.

Line 7. Aspires; Fr. *Lat. i. e. Breathes after.* Here, he seeks ambitiously, aims at more Dignity still, above this Height of Honour; by a Fig. of Rhet.

Line 8. Infatiate; Fr. *Lat. i. e. Unsatisfied*; never having enough. Here, ambitious and implacable. See B. I. N. 179.

Pursue; Contracted from the *Lat. i. e. To follow*; to run after one. Here, to carry on a foolish and unsuccessful *War against Heaven*, i. e. God Almighty, by a Fig. of Rhet.

Line 9. Untaught; Sax. *Milt.* from the *Lat. i. e. Not taught as yet by unexperienc'd Success*; or he had not yet experienced the *Vanity and Danger of this War*, by any Attempt or Success.

Line 10. Imaginations; Fr. *Ital. Span.* from the *Lat. i. e. Having Images, Ideas or Resemblances of Things in the Mind.* The *Imagination* is a Power of the *Human Soul*; whereby Men conceive or paint the *Images of all Things*, in their Minds. The *Apprehension or Conception of Ideas*; the Fancy. Here, *Satan's ambitious Thoughts. Read, Satan in this Manner unfolded or expressed, his ambitious Thoughts, by untaught Success.*

Line 11. Powers. Here, begins *Satan's Speech to the Infernal Council assembled in the Pandæmonium*; full of *Haughtiness, Ambition and Malice.* Obs. is a great Transposition of Words, whereof this is the Sense, O ye Powers, and other Inhabitants of Heaven, tho' my just Right, the Laws of God, your Choice and my own Deserving, did first constitute me your Captain, together with the

the mighty Fates of my Merit, performed in private Councils or in Fighting; yet this Loss recovered so far at least, has established me much more, &c.

Dominions; Fr. Ital. Sp. from the Lat. i. e. Lordships, Governments, Authorities, Empires. Here, such Fallen-Angels, as once had some Jurisdiction or Principality over Inferior-Angels. See B. I. N. 737. by a Fig. of Rhet.

Line 13. Vigor, for Vigour; Strength, Stoutness. Here, the everlasting Strength of those Angels, that can never die. See B. I. N. 140.

Oppress'd, for Oppressed; Lat. i. e. pressed down; overburdened, overcharged, crushed down.

Line 14. Descent; Lat. i. e. A going down. Here, the Fall of those Angels from Heaven and Happiness; by a Fig. of Rhet.

Line 15. Cœlestial; Here, heavenly Powers. Cœlestial Virtues rising from this Fall. See B. I. N. 245.

Line 16. Dread, for Dreaded or Dreadful; by a Fig. of Gram. Sax. very terrible, more dreadful. See B. I. N. 644.

Line 21. Atchiev'd, for Achieved; in the first Edit. Achiev'd, from Achever, in the Fr. A T. of Herald. Accomplish'd, completed, finished.

Line 22. Recover'd, for Recovered; Fr. from the Lat. Gotten again, regained, redeemed.

Line 23. Establish'd, for Established, (in the first Edit.) Establish't, Fr. from the Lat. i. e. made stable or firm: Fixed, confirmed, assured.

Consent; Fr. Lat. i. e. Think alike. An Agreement, Accord, Approbation.

Line 26. Inferior; Fr. Ital. Sp. Lat. i. e. Lower in Place, Rank or Degree; an Underling. Here, each Angel, under Command of their Chiefs.

Line 27. Exposes; Fr. from the Lat. To put out, sets

sets or lays abroad to publick View. Here, one lays open to Hazards and Dangers.

Line 28. Thunderer's; i. e. The Power of Almighty God; by a Fig. of Rhet. See, B. I. N. 93.

☞ Obs. The Greeks and Romans called Jupiter, the Thunderer; and from those the Germans, Swedes, and Leplanders called Him, Thor, Tor and Toron, i. e. The Thunder; because the Thunder is one of the most terrible and amazing Works of the Almighty God, by a Fig. of Rhet.

Aim; Fr. Lat. i. e. To wink at, the Point, to which one looks or shoots at. Here, God's Design, Purpose and Intention.

Line 29. Bulwark; Teut. Sax. O. E. i. e. A round Work, so called from its Shape. A T. of Fortif. A Bastion, a strong Rampart in a Castle. Here, Satan himself, who was the Defence and Security of the other Fallen Angels, by a Fig. of Rhetoric.

Condemns; Fr. Lat. To sentence to Death, to dislike, disapprove. Here, Satan's high Station gives Sentence against him, or obliges him to lay himself open to the greatest Danger.

Line 31. Strife; Fr. Teut. Dut. O. E. from the Gr. i. e. To fight. A Contention, Debate.

Line 32. Faction; Fr. Lat. i. e. Doing an Action: A Combination, the plotting of several Persons against their Prince or Government, a Party.

Claim; Fr. from the Lat. i. e. To cry out. A Law T. To call or demand for a Thing kept wrongfully from another Man.

Line 33. Precedence; Lat. i. e. A going before, Excellency, Place and Authority above others, either in Dignity or in Danger. Read, None will strive for Precedence or Dignity in Hell.

Portion; Fr. Ital. Span. Lat. A Lot, Share or Part of any Thing. Here, Of Pain and Torment.

Line

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Line 36. Union; Fr. Ital. Span. Lat. i. e. Putting into one: A joining of several Things together. Here, Concord, Agreement, League and Consent.

Faith; Fr. from the Lat. A Belief, Credit. Here, a Trust or Confidence in another Person.

Accord; Fr. from the Lat. q. *Heart to Heart*, or *Tune to Tune*. A Music. T. Agreement, being of one *Heart* and *Mind* or of one *Sound*, as the *Strings of Musical Instruments* do. It is a known Truth in *Music*, if two stringed Instruments be exactly tuned alike, the one that is not play'd on, will answer to that which is play'd, on in perfect Concord. Here, a rong *Agreement*, by a *Fig. of Rhet.*

Line 39. Prosper; Fr. from the Lat. i. e. To go on as one hopes for; to make *prosperous*, to succeed, to do as well as one could wish for, to enjoy *Prosperity*, Happiness and Success.

Line 40. Assur'd, for *Assured*; Fr. i. e. To make sure and certain; to certify. Here, could have ascertained and warranted us of Success.

Line 41. Covert; Fr. from the Lat. i. e. *Hid* or *concealed*, secret, cunning, not proclaimed legally.

Guile, for *Wile*, or Stratagem. Here, *secret War*.
See B. I. N. 34.

Line 42. Debate; Fr. i. e. To fight, to dispute. Here, we consider of it, argue and consult about it.

Advise; Fr. To give *Advice*, Counsel, Information or Directions about an Affair.

Line 46. Eternal; Lat. from *Æternus*, q. *Ævitemnus*, i. e. Enduring from Age to Age; Everlasting, without End or Change.

Deem'd, for *Deemed*; Sax. O.E. Esteemed, judged, thought to be.

Line 50. Reck'd, for *Reckoned*; by a *Fig. of Gram.*
Q 2 Valued.

Valued. Here, he made no Account of Hell or worse Torments.

Line 51. My Sentence; *Moloch* continues and persuades to open or declared War.

Wiles; *Sax. O. E.* i. e. *Frauds, Inchantments, cunning Shifts, Tricks, Stratagems*. See N. 41.

Line 52. Inexpert; *Lat. Milt.* i. e. *not expert; unexperienced, unskilful, not acquainted with*.

Line 53. Contrive; *Fr.* to find out, to invent, to discover a new Thing.

Line 56. Ling'ring, for *Lingering*; *Teut. q. To make longer*; loitering, stay waiting, long in doing Business, delaying, prolonging, tedious.

Line 57. Fugitives; *Lat. i. e. Runners away; Deserters in Battle*. Here, the Angels that fled out of Heaven, by a Fig. of Rhet.

Line 58. Den; *Sax. O. E.* A Cave or lurking Place under Ground for wild Beast. Here, the scandalous, shameful Pit of Hell, by a Fig. of Rhet.

Line 59. Prison; *Fr.* contracted from the *Lat. q. Prebension*, i. e. *Catching and holding*. A Place of Confinement for *Debtors* or *Malefactors*. Here, Hell, which is God's Prison. The first Prison among Men that we read of, was that of Pharaoh in Egypt, whereof Potiphar was the head Keeper, Gen. 37. 36. *Den* and *Prison* denote the same Thing, by a Fig. of Rhet.

Line 60. Delay; *Fr. Ital.* A putting off from Day to Day, a Stop or Stay in doing Business. The same as *Lingering*. See N. 56.

Line 62. Resistless; *Lat.* That can't be resisted, withheld or opposed, invincible.

Line 63. Torturer; *Fr. Lat.* He that inflicts the Rack, and other exquisite Tortures or bodily Torments upon a Criminal. Here, God Almighty, by a Fig. of Rhet. See B. I. N. 68.

Line

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Line 65. *Engin*; Here, the *Thunder*, by a Fig. of Rhet. See B. I. N. 750.

Line 67. *Horror*; Fr. *Ital.* Lat. *Terror*, Dread, Trembling, Fright, a vast Fear.

Rage; Lat. Madness, Fury, the Height of Anger and Wrath.

Line 69. *Tartarian*, of *Tartarus*; Lat. from the Gr. i. e. *Disturbance* and *T torment*. Hellish; the Fire and Brimstone of *Hell*. *Tartarus* is another Name for *Hell*, used among the Poets.

Line 70. *Invented*; Ital. Lat. q. *In aliquid venire*. To come to something, found out, contrived, devised.

Perhaps; Sax. O. E. i. e. *By hap*, Luck or Chance; it may be so, it may *happen* or fall out so and so.

Line 71. *Difficult*; Fr. from the Lat. i. e. *Hard to be done, not easy*; crabbed, full of Trouble.

Steep; Sax. Dut. of a difficult or hard Ascent; not easy to climb or come at, upright, as Rocks or Walls.

Scale; Lat. i. e. To mount up by a *Ladder*, as Soldiers storm and take Castles, Towns, &c.

Line 73. *Drench*; Sax. Dut. O. E. A Draught of Liquids, Here, a Potion of the *River of Hell*, called *Lethe*, which caused Sleep and Forgetfulness of all Things done in this Life. See B. XI. N. 367.

Line 74. *Forgetful Lake*; i. e. *Styx*, by a Fig. of Rhet. See B. I. N. 266. B. II. N. 583.

Benumme or *Benumb*; Sax. O. E. To deprive of Feeling. Here, to stupify and deprive Devils of Memory and Activity, as it did Men.

Line 77. *Adverse*. Here, coming down is opposite to the *Angelic Nature*, which soars on high. See B. I. N. 103.

Line 78. *Fierce Foe*; for *God Almighty*, by a Fig. of Rhet. See B. I. N. 122.

Hung; *Sax.* Properly to *suspend* or *hang* upon a Thing. Here, did pursue, followed.

Reare (in the late *Edit. Rere*) which is wrong, *Fr. A Milit. T.* The hindmost Part of an Army, or the Ground behind it.

Line 79. Insulting; i. e. *Leaping or trampling upon one.* Here, scorning, triumphing over the *Fallen Angels*; by a *Fig. of Rhet.*

Deep; *Sax. Dut.* That is very low, far from Top to Bottom. Here, the immense Space from *Heaven to Hell*; by a *Fig. of Rhet.*

Line 80. Compulsion; *Fr. Lat.* i. e. a *driving together.* Constraint, Force, Necessity.

Laborious; *Fr. Lat.* Painful, full of *Labour*, Toil and Pains.

Line 81. Ascent; *Lat.* i. e. A *going up*, i. e. The flying up to *Heaven* is natural and easy to *spiritual Beings.* See B. I. N. 499. See N. 77. above.

Line 82. Event; *Fr. Lat.* The Issue or Success. Here the successful End of the *War.*

Provoke; *Lat.* i. e. To *call out* to fight. Here, to challenge the *Almighty*, who is stronger than they; by a *Fig. of Rhet.*

Line 83. Destruction; *Fr. Ital. Lat.* i. e. *Unbuilding*, throwing down what hath been built, laying waste, Ruin.

Line 87. Abhorred; *Fr. Ital. Span.* from the *Lat.* Loathed, utterly hated, abominated.

Line 88. Unextinguishable (and in the late *Edit. Inextinguishable*) *Lat.* i. e. Not to be *extinguished* or put out, *unquenchable*, i. e. A *Fire*, that is never to have an End; *Everlasting Fire.* See Isa. 66. 24. Mark 9. 43, 44, 45, 46, 48.

Line 89. Exercise; *Fr.* from the *Lat.* To train up to, to employ, to use. Here, to vex, to torment.

Line 90. Vassals; *Ital.* from the *Lat.* The Slaves, Bond-

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Bond-Men or Subjects, i. e. Objects of God's eternal Wrath, by a *Fig. of Rhet.*

Scourge; *Ital. Fr.* from the *Lat.* i.e. A *Hide*, of which it is made. A *Whip* made of *Thongs*. A *Lash* or *Whip*.

Line 91. *Inexorably*, (in the late Edit. *Inexorable*)

Fr. Lat. i.e. not to be *intreated* or *begged off*; not to be won to Mercy by any Means; unpar-donably. The *Poets* feigned *Eacus* and *Rada-manthus* to be two subordinate *Judges* of *Hell*, that would never forgive the condemned *Sinners* there. Such Notions they had of the *everlasting Torments of Hell*: Yet some now-a-days foolishly deny that they are such. But *Minos* was a wise and temperate Prince of *Crete*, about *A. M. 2720* and about 100 Years before the *Trojan War*, and 1284 before *Christ*; he made very excellent Laws, out of which *Lycurgus* long after copied those, which he made for *Sparta*: therefore, they con-stituted him the supreme *Judge* of the *Infernal Souls*.

Line 92. *Penance*. q. *Penitence*; *Lat. Repentance*: Punishment for Sin.

Line 93. *Quite*; *Fr.* from the *Lat.* i.e. *at Rest*, at Ease. Here, altogether, intirely destroy us. *Abolisb'd* or *Abolish't*, for *Abolished*; *Lat. i. e. Blot-ted out*; utterly destroyed and ruined forever.

Expire; *Lat. i. e.* To breathe out the last *Breath*: to die.

Line 94. *Incense*; *Lat. i. e.* To set on Fire. To pro-voke, inflame and increase the extreme Wrath of God.

Line 95. *Enrag'd*, for *Enraged*; *Fr. i. e. Put in a Rage*; inflamed, made more furious and mad.

Line 96. *Reduce*; *Fr. Lat. i. e.* To bring back: to annihilate, to bring to a *Non-Entity*.

Line 97. *Essential*, from *Essence*; *Lat. A Philos. T. of a Substance, a Being.* See B. I. N. 138.

Line

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Line 99. *Substance*. Here, the *Nature* of those *Fallen Angels*. See B. I. N. 117.

Divine. *Heavenly*. Here, *Spiritual*, immortal, everlasting. See B. I. N. 683.

Line 102. *Sufficient*; Fr. Lat. i. e. *Being enough*; what suffices one. Here, is able, capable.

Disturb; Fr. Ital. Lat. i. e. To *throw down*; to interrupt, trouble, hinder or vex.

Line 103. *Inrodes*; Sax. O. E. A *Milit.* T. q. To *ride into a Country*, Invasions into an Enemy's Country, i. e. To attempt to invade *Heaven* itself, with continual and most powerful Assauls, by a *Fig. of Rhet.*.

Alarm; Fr. from the Lat. q. *All to Arms*. Some write it *Alarum*, which is wrong; to surprize, to put Men upon their Guard. This *Warlike Stratagem* was first instituted by God himself, Numb. 10. 5, 6.

Line 104. *Inaccessible*; Fr. from the Lat. i. e. *Without Access*, Approach or Admittance.

Unapproachable; Fr. Lat. That cannot be come to.

☞ OBS. The Words are to be read or understood thus, *To alarm or disturb God's fatal Throne, altho' it be inaccessible and impossible for Devils to come at it.*

Fatal; Fr. Ital. Span. Lat. i. e. Belonging to *Fate*; deadly, unmoveable by the unalterable Decree of *Fate*: for *Sin* had made the *Throne of God* both *inaccessible* and *fatal* to them.

Line 106. *He ended*; i. e. *Moloch* had done speaking. Now comes *Belial's Motion*.

Frowning; Fr. Dut. from the Lat. i. e. *Bending the Forehead*, knitting the Brows, shewing Signs of Indignation, Wrath and Displeasure; a proper Gesture of an implacable Devil.

Denounc'd, for *Denounced*; Fr. from the Lat. - i. e. *Proclaimed*, intimated, and threatned.

Line 107. *Battel*, *Battle* or *Battail*; Fr. Ital. Span. Lat.

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Lat. i. e. To beat. A Conflict, Engagement or Fight between two Armies at Variance. Read, *Dangerous Battle.* See B. I. N. 129.

Line 109. Act, for *Action*; by a *Fig.* of *Gram.* *Fr.* *Lat.* A Deed, doing a Thing. Here, a Behaviour, a Gesture in speaking.

Humane; *Fr.* *Ital.* *Span.* *Lat.* i. e. Of a Man, or of the Ground, answering to the *Heb.* Word *Adam*, i. e. Earth; *Manly*, becoming a Man, discreet, gentle, mannerly. See N. 349.

Line 110. Person; *Fr.* *Ital.* *Span.* *Dut.* *Teut.* from the *Lat.* A *Philos.* T. i. e. one *Being*, *subsisting by itself.* A Man or Woman. Here, *Belial*, or any other of the *Fallen Angels.*

Line 111. Compos'd, for *Composed*; *Fr.* from the *Lat.* i. e. Put together, made up, framed, settled.

Exploit, for *Exploits*; *Fr.* *Lat.* A *Milit.* T. A great or warlike *Action*, a noble *Feast* or *Deed*.

Line 112. Hollow; q. *Howlow*; *Sax.* *Teut.* *Dut.* Made *low*, as when the Liquor in a Vessel is far spent; empty, void. Here, having no real Worth in him, by a *Fig.* of *Rhet.*

Line 113. Manna; *Heb.* i. e. A numbered or prepared *Portion*; or what is it? Because it was gathered in a

accordiing to the number of a Family, Exod. 16. 15. The miraculous and delicate *Bread*, wherewith God fed his People forty Years in the *Wilderness of Arabia*; It was a little, white, round and hard Grain; fell every Morning, except the *Sabbath*, in such Plenty, that it was sufficient to feed above a Million of People; allowing every one about three Quarts a Day, of our Measure; it fitted every one's Taste, was delicious whatever way dress'd, never nauseous, always good, fresh and agreeable to them; as the *Widow's Meal* was in the Days of *Elijah*, 1 Kings 17. 8. and therefore it was called *Angels Food*, and the *Bread of Heaven*, i. e. most

most excellent, Ps. 78. 32. It was a *Type* of Christ, John 6. 32. That *Manna*, which our *Physicians* prescribe for *Medicine*, differs from it in many *Respects*; Here, the *Sweetness* of Belial's *Eloquence*, by a *Fig.* of *Rhet.* And so Homer compares Nestor's *Speech* to *Honey*.

Line 114. Perplex; Fr. Lat. To confound, entangle, to put one out. The same as *Dash*, by a *Fig.* of *Rhet.*

Dash; Sax. O. E. i. e. To astonish, to put a Man out of Countenance, to shame one.

Line 115. Maturest; Fr. Ital. Lat. from the Heb. *Mator*, i. e. Rain, because it ripeneth the *Carn*, *Fruits*, and all *Vegetables*. The ripest, the wisest and best Things. Here, the *wisest Counsels* that could be given or taken.

Line 116. Industrious, Fr. Lat. Forward, diligent, ready, prompt.

Nobler; Fr. Lat. more noble, excellent and useful.

Line 117. Timorous; Sp. Fr. Lat. Fearful, backward, averse to a Thing.

Slothful; Sax. Teut. from *Slow*; i. e. Full of Sloth, lazy, idle, dronish.

Line 118. Persuasive, or *Persuasive*; Lat. i. e. ~~ant to~~ ~~one to his~~ ~~purpose, moving, or gaining~~ Sentiments, as a good Orator doth. So Congreve has it;

With Magick Numbers and persuasive Sound.

Accent; Fr. Lat. A Gram T. A graceful Tone. Here, Belial's Eloquent Speech, by a *Fig.* of *Rhet.*

Line 119. Urg'd, for *Urged*; Lat. Moved or pressed on earnestly, insisted upon by eloquent and persuasive Arguments.

Line 120. Main; Fr. from the Lat. i. e. Great, chief, principal, weightiest.

Immediate; Lat. q. Without a middle, or any Thing coming

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coming between, that follows directly, present, off hand.

Line 121. *Dissuade*, or *Diffuade*; *Fr.* from the *Lat.* i. e. To advise to the contrary, to divert, to hinder. See N. 118.

Line 133. *Ominous*; *Ital.* *Fr.* from the *Lat.* i. e. From the *Mouth*, or *Heb.* i. e. Certain. Here, Ill-boding, unlucky, portending bad or evil.

Conjecture; *Fr.* *Sp.* *Ital.* from the *Lat.* i. e. A casting together; A *Gueſs*, a Thought, an Opinion or Imagination.

Line 124. *Fact*; *Lat.* i. e. An *Action* or *Deed*. Here, a Feat of Arms, valiant and noble Deed. See N. 109.

Line 126. *Mistrustful*; *Sax.* i. e. *Full of Mistrust*; Suspicion, Jealousy, Doubt.

Courage; *Fr.* *Lat.* i. e. A *Rage* or *Fury of Heart*; Boldness, Valour, Stoutness.

Line 127. *Utter*; *Sax.* i. e. *Outmost*, *Outward*, entire. Here, final, everlasting.

Dissolution; *Fr.* from the *Lat.* i. e. A *dissolving*, loosing and separating of the Parts of a Body; Ruin, entire Destruction, Annihilation.

Scope; *Ital.* *Lat.* *Gr.* i. e. A *Sight* or *View*; A Mark, a Butt. Here, God's *End*, Intention and Design; by a *Fig.* of *Rhet.*

Line 130. *Render*; *Fr.* *Ital.* from the *Lat.* i. e. To give back, to give up. Here, which cause or make all Entrance into the Gates of Heaven impossible, by a *Fig.* of *Rhet.*

Line 131. *Impregnable*; *Fr.* *Lat.* i. e. That cannot be won: A *Milit.* T. not to be taken by any Force, invincible, unconquerable.

Line 132. *Encamp*; *Fr.* A *Milit.* T. To lye on the plain Fields, to lodge in Camps, as Soldiers do. Read thus, *The Legions of holy Angels do frequently encamp upon the bordering Deep.*

Line

Line 133. Scout; Dut. Fr. Span. Heb. i. e. One that bears. A Milit. T. Here it is a Verb. To spy and view every where about an Army, to observe whatever they can hear or see from the Enemy. See B. III. N. 543.

Line 134. Scorning; Dut. Fr. Lat. i. e. To break the Horns or Corners; despising, contemning.

Surprise; Fr. from the Lat. i. e. To apprehend well. A Milit. T. Taking an Enemy at unawares, i. e. The holy Angels defy and disdain all sudden and unforeseen Assaults or Surprises.

Line 136. Insurrection; Fr. Lat. i. e. A rising of Men in a Nation against their Prince and Government, a Rebellion.

Confound; Lat. i. e. To pour together, to mix, to mingle, to jumble and put out of good Order; by a Fig. of Rhet.

Line 138. Incorruptible; Fr. Lat. i. e. Not subject to Corruption, Destruction, or Ruin, that cannot decay, die or come to an End. Here, that cannot be tainted or infected with Sin.

Line 139. Unpolluted; Lat. i. e. Not polluted, without Blot or Stain; not defiled or made base, not corrupted.

Mould, (in the late Editions *Mold* tho' wrong) Sax. O. E. Earth or Dust. Here, the heavenly Substance. See B. I. N. 706.

Line 140. Incapable; Fr. Lat. i. e. Not capable; Not able. Here, unfit, not subject to Corruption.

Stain; Fr. i. e. To extinguish the Colour; A Spot, Blot, or Blemish in a Man's Reputation; by a Fig. of Rhet.

Expel; Fr. Lat. i. e. To drive out, to force away. Here, to banish out of Heaven.

Line 141. Mischief; O. Fr. i. e. That falleth out badly; An Hurt, Damage or Injury.

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Baser; Fr. Ital. Span. from the Gr. i. e. *Falling to the Basis a Bottom*; More low, meaner, viler.

Line 142. *Repuls'd*, for *Repulsed*; Fr. Ital. Lat. i. e. *Beaten back again*; Defeated, worsted, vanquished.

Final; Fr. Lat. i. e. *Of the End*; the *End* of a Thing, concluding, i. e. Our last Hope is downright *Despair*. This is like a *Devil* indeed.

Line 143. *Exasperate*; Fr. Lat. i. e. *To make sharp*; to vex, provoke and enrage one.

Line 147. *Intellectual*; Fr. Lat. Knowing, i. e. This wise and understanding Nature of ours.

Line 148. *Wander*; Sax. Dut. Teut. Dan. To stray or straggle, to rage or go about. Here, to fly as *Angels* do; by a *Fig. of Rhet.*

Line 149. *Swallow'd*, for *Swallowed*; Sax. Dut. To let down the Throat. Here, sunk, overwhelmed, and lost in everlasting Darkness.

Line 150. *Uncreated*; Lat. Milt. i. e. Not created, not made; that never had a Being: for *Night* and *Darkness* are mere *Privations* of *Light*, a nothing; but *Light* is a *Substance*, and was made by God. See B. I. N. 652.

Line 151. *Devoid*; Milt. for *Void*; by a *Fig. of Gram.* Fr. Lat. deprived of, empty, senseless.

Line 156. *Impotence*; Fr. Lat. i. e. *Without Power*; A Weakness, a want of Power. Here, not able to curb his Passions. A foul Reflexion upon God.

Unaware, for *Unawares*; Sax. Teut. Unexpected, not looked for, suddenly, unwarily.

Line 160. *Decreed*; Fr. Span. Lat. Gr. i. e. *Judged*; Appointed, ordained, determined by a *Decree*, or Sentence of a Judge. Here, of God.

Line 161. *Reserv'd*, for *Reserved*; Fr. Lat. i. e. *Laid up*; Consigned over, preserved or kept for some End or Use.

• Destin'd, for *Destined*; Lat. i. e. Designed for something, appointed, set apart.  Obs. These

three following *Words* are almost of the same

Import here, by a *Fig. of Rhet.*

Line 165. *Amain*; *Sax. O. E. Poet.* for *Main*, by a *Fig. of Gram.* i. e. with *main Power*, great Strength, i. e. when we fled furiously and with full Speed out of *Heaven*. See N. 120.

Line 166. *Besought*; *Sax. O. E.* To *beseech*; to pray and intreat humbly and fervently.

Line 167. *Shelter*; from *Shell*; *Sax. O. E.* i. e. To receive one into a *Lodging*; a safe Place against ill Weather. Here it is a *Verb*; to protect, defend or screen, by a *Fig. of Rhet.*

Line 168. *Refuge*; *Fr. from the Lat.* i. e. To flee back; a Place to flee to, a *Shelter*, a Defence.

Line 172. *Plunge*; *Fr. O. E. from the Gr.* i. e. To wash; to dip over Head and Ears, to drown under Water.

Line 173. *Intermitted*; *Fr. Lat.* i. e. *Broken off*, abated, respited or put off for a Time, i. e. Everlasting Vengeance, continual and without *Interruption*, but abated for a little Space.

Line 174. *Red-right-hand*, i. e. God's Omnipotent Power, incensed and inflamed with his dreadful Thunder and Lightning, thrown at the Devils, by a *Fig. of Rhet.*

Plague; *Teut. Dut. Lat. from the Gr.* i. e. A *Stroke*; because a *Plague* is the severest Mischief of all Calamities. Here a *Verb*, to torment, to punish us severely. *Plague* is taken for any *Infirmity* or *Disease* among Men, *Mark 3. 10*. And with us for any *troublesome Thing*.

Line 176. *Spout*; *Teut. q.* To *spue out*, to *vent out*, to throw out violently, by Force and in Abundance.

Cataracts; *Ital. Span. Fr. Lat. from the Gr.* i. e. Falling down with *Force*, rushing violently downwards: Water falls in Rivers from high Rocks, as those of the *Danube* and *Nile* which makes the

the Inhabitants deaf for three Leagues, thro' the hideous Noise of their Fall. Many such are in the great River *Fornæa* in *Lapland*, and in most Rivers that descend from high rocky Mountains. But the *Cataract* of *Nigaria* near *New York* in *North America*, is the greatest in the World ; being heard above thirty Miles off ; for the Fall of it is several hundred Feet deep. Mr. *Cockburn* saw one in *South America* 600 Feet high, and heard the Noise of it two Days before they came to it. *Journey*, p. 224. Here the Sluices of *Hell Fire* let out upon the *Fallen Angels*. See B. XI. N. 823. by a *Fig. of Rhet.*

Line 177. *Impendent* ; *Lat.* *Hanging over the Head* ; near, close upon one. See B. I. N. 727.

Line 179. *Designing* ; *Fr.* from the *Lat.* Contriving, purposing, resolving.

Line 181. *Transfix'd*, for *Transfixea* ; *Lat.* i. e. Pierced or struck through, i. e. pricked to the Rock. Read, *Each transfix'd on his Rock.*

Line 184. *Converse* ; *Fr.* *Lat.* To discourse, to talk familiarly with one, to keep Company. Here, to dwell or abide with eternal Torments ; by a *Fig. of Rhet.*

Line 185. *Unrespited* ; *Fr.* *Lat.* A Law T. i. e. without a *Respite* or Delay ; without any Interruption or Abatement.

Unpitied ; *Ital.* *Fr.* from the *Lat.* i. e. without having any Pity or Compassion shewn them,

Unreproved ; *Fr.* *Lat.* *Milt.* A Law T, without Suspension of Punishment for a Time. These three Words are also of the same Signification, by a *Fig. of Rhet.* See N. 161.

Line 187. *Conceal'd*, for *Concealed* ; *Fr.* *Lat.* i. e. *Hid together*, kept close or secret, hidden.

Line 191. *Derides* ; *Ital.* *Lat.* i. e. To Laugh at ; Mocks, scoffs and laughs at in Contempt and Scorn, *Psf.* 2. 4. Read, *He sees and derides all these our vain Motions.*

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Line 193. *Frustrate*; Fr. Lat. i. e. To make vain, to disappoint, to deceive one's Expectation.

Plots; Fr. from the Gr. i.e. *To feign or form*. Designs, Devices, Conspiracies.

Line 194. *Vile*; Ital. Span. Fr. Lat. from the *Heb. Nabal*. Base, despicable, mean.

Line 197. *Inevitable*; Ital. Span. Fr. Lat. i. e. That cannot be avoided or shunned, unchangeable, unalterable. Read, *Inevitable Fate*.

Line 198. *Subdues*; Fr. Ital. Span. from the Lat. i. e. *To bring under*, to master, to overcome.

Decree; Fr. from the Lat. A Statute, a Sentence, an Ordinance. Here; the Will and Pleasure of the Almighty God. See N. 160.

Line 200. *Ordains*; Fr. Dut. Span. Teut. Lat. Commands, appoints, decrees.

Line 202. *Contending*; Lat. i. e. Tending, or striving contrary: Here, fighting, warring against God.

Line 205. *Ventr'ous*, for *Venterous*; by a Fig. of Gram. Fr. from the Lat. Bold, hardy, that run boldly upon Danger.

Fail; Fr. Dut. from the Lat. To miss, to be disappointed, or frustrated. Here, do not succeed or prosper to these *Fallen Angels*.

Shrink; Sax. O. E. To start back, sink down for Fear or Danger.

Line 206. *Endure*; Fr. from the Lat. i. e. *To harden*; to suffer, to undergo, to bear long.

Line 207. *Exile*; Fr. from the Lat. i. e. A putting out of the Land, Banishment.

Line 208. *Doom* or *Doome*; Sax. O. E. Brit. contracted from the Lat. Judgment, Condemnation, Sentence.

Sustain; Fr. from the Lat. i. e. *To hold up*, to support, to uphold, to keep up. Here, to bear or endure their dreadful Doom.

Line 210. *Remit*; Lat. Abate. Here, to asswage, lessen, soften his Wrath at us.

Line

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Line 211. *Remov'd*, for *Removed*; *Lat.* i. e. *Moved away*; taken away, put off at a vast Distance.

Line 214. *Slacken*; *Sax.* *Lat.* Become loose. Here, will abate, and become less hot and furious.

Stir; *Sax.* *O. E.* To move, raise up, inflame.

Line 216. *Noxious*; *Lat.* *Fr.* Hurtful, offensive and mischievous.

Enur'd, for *Enured*; *Sax.* *O. E.* from the *Lat.* Accustomed, used to a Thing. See B. I. N. 299.

Feel; *Sax.* *Teut.* *Dut.* To touch; handle, to be sensible of.

Line 217. *Conform'd*, for *Conformed*; *Fr.* *Lat.* i. e. *Of the like Form*, made like to, framed suitably, complied with.

Line 219. *Familiar*. See N. 762. Here, usual, customary, i. e. The *Fallen Angels* will bear the vehement Flames of *Hell* by a more common and usual Custom.

Line 222. *Future*; *Fr.* *Lat.* That is to come to pass hereafter, that is not yet, but only in Expectation or looked for.

Chance; *Fr.* *Sax.* *Brit.* *O. E.* from the *Lat.* *A Philosoph.* *T.* A Contingence, Fortune, Lot; by an Accident, perhaps it may be, what may perhaps come to pass. A Word much used by the Stoicks and other *Heathen Philosophers*, but of no Importance among *Christians*. Here, an Accident.

Line 225. *Procure*; *Fr.* *Ital.* *Sp.* *Port.* *Lat.* ~~Pro aliis curare~~; i. e. To take Care for other Things; to get, to obtain. Here, to bring upon themselves more Misery and Torments.

Line 226. *Cloath'd*, for *Cloathed*; *Sax.* *Dut.* *Dan.* Dressed. Here, furnished, set out, adorned; by a Fig. of Rhet.

Garb; *Fr.* *Ital.* *Sax.* i. e. Trimmed with Comeliness; A Dress, an Attire. Here Eloquence, fine Arguments; by a Fig. of Rhet.

Line 227. Ignoble; Lat. i. e. Not noble, dishonourable, vile, base.

Sloth; Teut. Sax. q. *Slow*; Idleness, Negligence, Laziness, Unconcernedness about Business.

Line 229. Disinthrone; Fr. Lat. Gr. i. e. To put a Prince from his Throne; to dispossess, displace. We say, *unthrone*, or *dethrone*. See B. L. N. 105.

Line 230. Regain; Fr. i. e. To gain, or get again; to recover, to obtain what was lost.

Line 231. Unthrone; Gr. The same as *disinthrone*, by a Fig. of Rhet. N. 229.

Line 233. Fickle; Sax. O. E. from the Lat. Inconstant, changeable, given to change.

Strife; Fr. Teut. Dut. from the Gr. Contention, Debate, Difference.

Line 237. Relent; Fr. i. e. To wax soft or milder. become pitiful and compassionate, to repent.

Line 238. Publish; Fr. Lat. i. e. To make publick; to spread abroad. Here to proclaim or declare free Grace and Pardon to the Devils."

Grace; Fr. Ital. Lat. A Pardon, Mercy, Favour, Good-will, Kindness.

Line 241. Strict; O. E. from the Lat. i. e. Bound up, exact, rigid, severe.

Impos'd, for *Imposed*; Lat. i. e. Put upon one against his Will. Here, laid upon us, enforced.

Celebrate; Fr. from the Lat. To extol, to praise, to honour.

Line 242. Warbled; Dut. Sung in a quavering and shaking Manner, as Birds do their Notes; by a Fig. of Rhet.

Hymns; Lat. Gr. Spiritual Songs, or Psalms of Praise, sung to God by Angels and Men.

Line 243. Forc'd, for *Forced*; Fr. Constrained, unwilling, irksome.

Hallelujahs, from *Hallelujah*; Heb. i. e., Praise.

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ye the Lord. Songs of Praise to God ; rather an *Invitation* to do so. This Word is much used in the *Psalms*, and other Books of the Old and New Testament, in the Jewish, Grecian, and other Liturgies. It is the incessant Exercise of Angels of the Presence, and will be that of all the Redeemed for ever and ever in Heaven. See Rev. 19. i. The Greeks write it *Allelujah.*

Lordly, from *Lord* ; Sax. i. e. One that affords or gives a *Loaf*, like Noblemen, because they were bountiful to the Poor. Here, haughty, proudly, stately, like a *Lord* : And from it comes the Scottish Word *Laird*.

Line 244. Ambrosial, of *Ambrosia* ; Gr. i. e. Immortal. *Ambrosia* was the supposed Meat of the Gods, and *Nectar* was their Drink, among the antient Poets. Here, sweet and delicious Flowers ; by a Fig. of Rhet. It denotes Immortality.

Odors, or *Odours* ; Ital. Fr. Sp. Lat. Scents, Smells, Perfumes.

Line 246. Servile ; Lat. *Slavish*. Here, a Service done unwillingly and by Constraint.

Offerings ; Fr. Ital. Sp. from the Lat. Gifts, Sacrifices, or any other Things offered or presented to God.

Task ; Brit. Fr. from the Gr. i. e. An *Ordinance*, a determinate Portion of Work, laid upon one to perform. Here, a Duty.

Line 250. Impossible ; Fr. Ital. Sp. Lat. i. e. Not possible ; that cannot be done, is not to be effected or performed.

Leave ; Sax. O. E. from the Greek, *Leipo*. i. e. To leave or forsake ; a Licence, Liberty, or Permission to do a Thing.

Line 251. Unacceptable ; Fr. Lat. i. e. Not acceptable, or not to be received ; displeasing, ungrateful.

Line

Line 252. *Splendid*; Fr. Ital. Sp. Shining, stately, pompous. Here, a Mock Slavery.

Vassalage, from *Vassal*; Lat. i. e. *Slavery*; a Service paid to a *Lord* by a *Tenant*. See N. 90.

Line 255. *Accountable*; Fr. from the barbarous Lat. Liable to give an *Account*, answerable for a Thing.

Preferring; Fr. from the Lat. i. e. Bearing before; esteeming above, setting more by one Thing than another. See B. I. N. 17. as Old-bam has it:

*Lord of myself, accountable to none,
But to my Conscience and my God alone.*

Line 256. *Liberty*; Fr. Lat. i. e. a Freedom, free Leave. Here, hard or disagreeable *Liberty*.

Line 257. *Pomp*; Fr. Teut. Dut. Ital. Lat. from the Gr. i. e. A *Mission* or sending before Hand to prepare for publick Triumphs or Processions; State, Grandeur. Here, Slavish Greatness or Shew.

Line 258. *Conspicuous*; Fr. Ital. Lat. Easily seen, evident, manifest, clear.

Line 260. *Create*. Here, to make, produce, or turn to our Advantage. See B. I. N. 652.

Line 262. *Endurance*, or *Indurance*; Lat. Continuance; patient bearing of Hardships, Pains and Torments; or hardening one against them.

Line 263. *Sire*; Fr. Ital. Gr. from the Heb. i. e. *A Lord*; a Father or Progenitor. Here, God, who rules over all Things; by a Fig. of Rhet.

Line 264. *Reside*; Fr. from the Lat. i. e. To sit by; to remain, abide, or continue in a Place. See B. I. N. 734.

Line 267. *Roar*; Sax. O. E. Properly to cry out like a Lion. Here, the Noise of God's Thunder; by a Fig. of Rhet.

Line 268. *Resembles*; Fr. from the Lat. i. e. Is like to; i. e. Heaven is as terrible as Hell.

Line

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Line 269. *Imitate*; Lat. Counterfeit; i. e. To make our Light resemble God's. See 2 Cor. ii. 16.

Desert, or *Desart*; Lat. i. e. Forsaken; a Wilderness, any wild barren Place. Here, Barren.

Soil; Sax. from the Lat. i. e. Ground. Here, Hell, a wild Country, a Wilderness of Woe and Misery; by a Fig. of Rhet.

Line 272. *Magnificence*; Fr. Lat. i. e. Making Great, Grandeur, State, Greatness.

Line 274. *Elements*; Lat. The first Principles of Things, viz. Fire, Air, Water and Earth; out of which God formed the World. Here Hell and its Torments; by a Fig. of Rhet. A vain Supposition indeed.

Line 275. *Severe*: Fr. from the Lat. i. e. Too true; rough, sharp, cruel. Here, the Constitution and Nature of the Devils, and of the Infernal Torments.

Line 278. *Sensible*, for Sense; by a Fig. of Rhet. The Sense of Torture or Pain: An Hebraism; who often use Substantives for Adjectives; as *Ashree*, for *Asher*; i. e. Blessedness, for Blessed; Psalm i. i.

Line 284. *Scarce*; Fr. Dut. O. E. hardly, shortly; i. e. He had but ended his Speech.

Murmur; Fr. Sp. Ital. Lat. Gr. Heb: i. e. Bitter. A Word formed from the Sound. The Noise of Water running, and of boisterous Winds; a Mumbling, Muttering or Grumbling of discontented Persons. Here, the confus'd Sound of Devils in that Meeting; by a Fig. of Rhet. It is the only Word in Latin and English of the same Syllables, that I know of.

Line 285. *Assembly*; Fr. from the Lat. i. e. Gathered together; a Concourse or Meeting of People. Here, of the Infernal Council.

Retain; Fr. Ital. Sp. Lat. i. e. To keep in or back, to suppress or bear down. Here, to inclose.

Ling

Line 287. Hoarse; *Sax. Dut. O. E.* Having a rough Voice, a harsh, rough, or noisy Sound.

Cadence; *Lat.* A Fall of the Tone or Voice in a Sentence; i. e. The Winds with their abating *Hoarseness*, lay the weary Seamen asleep. A Comparison to resemble the *Hissing* of Devils at *Mammon's* Speech, by a *Fig. of Rhet.*

Lull; *Dut. O. E. Gr.* from the *Heb.* To sing one to Sleep, as *Nurses* do *Children*.

Line 288. Sea-faring; *Sax.* Going, journeying, passing by Sea; i. e. *Seamen*, Sailors.

Bark; *Fr.* from the *Gr.* A little *Ship* with one Deck. Here, any Ship, by a *Fig. of Rhet.*

Line 289. Pinnace; *Fr.* A small Ship with a square Stern, three Masts, with Sails and Oars. See *B. I. N. 206.* by a *Fig. of Rhet.*

Anchors; a *Sea T.* But here it is a Verb, *To cast an Anchor*; i. e. Rides at an Anchor.

Craggy; *Brit. O. E.* from *Craig* or Rock; Rocky, i. e. A rocky *Harbour*.

Bay; *Sax.* A *Geog. T.* An Arm of the Sea pushing into the Land like a Bow.

Line 290. Tempest; *Fr. Dut. Lat.* i. e. *A violent Season*; a Storm, boisterous Weather, Wind with Rain and Hail.

Applause; *Ital. Sp. Lat.* i. e. *Stamping with the Feet*, a Clapping of the Hands for Joy, Approving, a Sign of Approbation or Commendation used among Men. Here, among the Devils.

Line 291. Sentence; *Fr. Lat.* i. e. A *Thinking*; Judgment, Opinion. Here, the Advice or Counsel of *Mammon*, persuading Peace, pleas'd them.

Line 294. Michael; *Lat. Gr.* from the *Heb.* i. e. *Who is like God.* One of the *Arch-Angels* frequently mentioned in Holy Scripture, for his good Services to the Church; the *Guardian Angel* of the *Jewish*, *Dan. 10. 13.* and *Christian Church*, *Jud. 9.* *Rev. 12. 7.* He is supposed here to be *Chief*

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Chief Captain of the Cœlestial Army, against the Fallen Angels.  Obs. The Names of the good Angels are derived from the Hebrew Names of God; because they are his *Attendants*, they wear his Name and *Livery*; i. e. *Holiness*. See B. IV. N. 549.

Line 296. *Found*; Fr. from the Lat. i. e. To lay a *Foundation*, to build, establish, or settle. *Nether*; Sax. O. E. or from the Lat. i. e. *Neither of the two*. Downward, below. Here, the Government of Hell, by a Fig. of Rhet.

Empire; Fr. Lat. The Dominion of an Emperor. Here, the Kingdom of Satan, Hell; by a Fig. of Rhet. See B. I. N. 114.

Line 297. *Policy*; Fr. Ital. Dut. Teut. Lat. from the Gr. The Government of a City or Kingdom; the prudent Management of Affairs. Here, the Craft and Subtilty of the Fallen Angels, by a Fig. of Rhet.

Process; Ital. Sp. Dut. Fr. from the Lat. i. e. Going forward; A Law T. A Strife in Law. Here, a long continued Course of Time.

Line 298. *Emulation*; Fr. Lat. A Striving to excel or go beyond one onother. Here, Envy.

Opposite; Fr. Lat. i. e. Set against a Thing; contrary, in Contradiction to one: Here, to God, by a Fig. of Rhet.

Line 300; *Grave*; Fr. Ital. Sp. Lat. from the Gr. i. e. A Weight; heavy. Here, a serious, and composed Look.

Line 301. *Aspect*; Fr. Ital. Sp. from the Lat. i. e. A Beholding one; the Countenance, Face, or Look of one. Here, of Beelzebub.

Line 302; *Pillar*; Fr. Ital. A T. of Archit. A Column, which supports the Building. Here, the Supporter of a Government, a Statesman, by a Fig. of Rhet.

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State; Fr. *Dut.* Ital. from the *Lat.* i. e. A Standing or Support; a Condition, Circumstance. Here, a Kingdom or Commonwealth.

Line 303. *Délibération*; Fr. Ital. Span. Lat. i. e. Weighing Things; Consideration, Advice, Council.

Line 305. *Sage*, for *Sagacious*; Fr. *Lat.* Pers. i. e. A Dog; because of his *Cunning*; wise, prudent, cunning, subtle, crafty: as Homer has it, having Eyes like a Dog.

Line 306. *Atlantean*, like *Atlas*; Lat. Gr. i. e. A Supporter. A Mountain of *Mauritania* in *Africa*, so high that the Top of it reached the Clouds, and the Poets said, that it supported the Heavens. It took the Name from *Atlas*, a King of that Nation, who was a great *Astronomer*, Contemporary with *Moses*, and frequently resorted thither, to view the Stars: This gave Occasion to the *Fable*. Here, having a vast Strength, Capacity, and Ability for the Business of the greatest Kingdoms. *Atlantean Shoulders* is a beautiful Fig. of Rhet.

Line 308. *Audience*; Fr. Ital. Sp. from the *Lat.* i. e. An Hearing; an Assembly of People. Here, a Mind taking heed to what was said.

Attention; Fr. Ital. Sp. Lat. i. e. Staying for; Notice, Application of the Ears and Mind.
☞ Obs. These two Words are of the same Signification, by a Fig. of Rhet.

Line 309. *Noon-tide*; Sax. O. E. Lat. i. e. The Ninth Hour of the Day: For at that Time the Old Romans did dine; with us *Mid-day*, or *Twelve o'Clock*.

Line 310. *Thrones*; Fr. Ital. Sp. Teut. Lat. Gr. i. e. To sit. The third Order of Holy Angels, such as have Royal Seats and Dignities above others; they are also called *Chief Princes*, Dan.

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10. 13. See B. I. N. 105. and 737. OBS.

Now *Beelzebub* speaks in the *Council*.

Imperial; Fr. Lat. i. e. *Commanding*; belonging to an *Emperor* or *Empire*; such were some of these, when they were *holy Angels*. See N. 296.

Line 311. *Virtues*; Fr. Lat. The seventh *Order* of the *Holy Angels*, such as have an excellent *Valour* and *Might*, to execute the *Decrees* and *Orders* of *God* upon Earth, and in the other *Worlds*. Here, such *Chiefs* among the *Devils*, who had that *Royal Dignity* conferred upon them at their *Creation*, but lost it by *Sin*. See B. L. N. 311. and N. 737.

Titles; Teut. Dut. Brit. Fr. Lat. from the Gr. i. e. *Honours*; Marks of *Dignity* and *Honour*, bestowed on Great Men for their *Virtue*, *Learning* or *Goodness*.

Line 312. *Renounce*; Fr. Sp. Ital. from the Lat. To forsake, quit and give over.

Style, or *Stile*, Fr. Dut. Ital. Lat. from the Gr. i. e. A *Column*; an Engraver's Tool, made of Steel, wherewith the *Antients* wrote upon *Brass*, *Stone* or *Wood*. Here, the Manner of reckoning *Time*, *Writing* or *Speaking*; as we say the *Old Style* and *New Style*; i. e. The *Julian* and *Gregorian* Account of Time. Here, altering the glorious *Names* they had when in Heaven, they would be called *Princes in Hell*.

Line 313. *Popular*; Of or belonging to People. Here, the Voice or Consent of the *Inferior Devils*, by a *Fig. of Rhet.*

Vote; Lat. i. e. A *Vow* or *Promise* made to *God*; a *Prayer*; a *Request*. Here, a *Voice*, *Consent*, or *Opinion* of the *Devils in Council*, by a *Fig. of Rhet.*

Line 315. *Dream*. Here, we think, *imagine* or *fancy*. See B. I. N. 784.

Line 316. *The King of Heaven*, i. e. God Almighty, by a Fig. of Rhet.

Line 317. *Retreat*; Fr. from the Lat. i. e. A Retiring or going away from a Place. A Milit. T. Here, a safe Habitation, by a Fig. of Rhet.

Line 318. *Exempt*; Fr. Lat. i. e. Bought off. A Law T. Freed. Here, discharged from the gracious Government of God, by a Fig. of Rhet.

Line 319. *Jurisdiction*; Fr. Ital. Sp. Lat. i. e. A Power of giving Laws. A Law T. Authority and Power to execute Laws, by a Fig. of Rhet.

Line 320. *Banded*; Fr. i. e. Crooked or Bended, joined in Bands or Covenants, combined, confederated in League. See B. XI. N. 196.

Line 322. *Curb*; Fr. Lat. Curvus; i. e. Crooked: Because it bends the Neck of a Horse; the Fore-part of a Bridle, which is put into the Mouth of a Horse, to keep him in; a Restraint or Confinement. Here, the invincible Power of God, which restraineth the Devils, within the Abyss of Hell, by a Fig. of Rhet.

Line 323. *Captive*; Fr. Ital. Span. from the Lat. i. e. Taken; one taken Prisoner by an Enemy. Read *Captivated Multitude*.

Line 325. *Sole*; Fr. Ital. Sp. from the Lat. q. Sine alio; i. e. Without another Person; alone, by one's self, only, Solitary.

Line 326. *Revolt*: Fr. from the Lat. i. e. Flying away; A Milit. T. a Rebellion. Here, a Backsliding and departing from God.

Extend; Fr. Sp. from the Lat. i. e. To stretch out, to enlarge, to reach.

Line 331. *Foil'd*, for Foiled; Fr. Lat. i. e. Deceived; or Gr. i. e. Thrown down, overthrown, overcome, vanquished.

Line 332. *Irreparable*; Fr. Sp. Ital. from the Lat

Lat. i.e. Not to be repaired or mended ; that can't be restor'd, irrecoverable.

Line 334. *Custody* ; Ital. Sp. from the *Lat.* q. *Coastes* ; i.e. Standing by ; a. guarding, keeping, Imprisonment, keeping in safe Hold, a Confinement.

Severe. See N. 275. Harsh, strict, close. Read *Severe Custody.*

Line 335. *Arbitrary.* At Pleasure, voluntary, at one's own Will and Pleasure. See B. I. N. 785.

Line 337. *Hostility* ; Enmity, open War with an Enemy. See B. I. N. 541.

Line 338. *Untam'd*, for Untamed ; Sax. Dut. *Lat.* from the Gr. i.e. Not to be tamed, can never be subdued.

Reluctance ; Fr. *Lat.* i.e. A *Wrestling* or Striving against one ; Strife, Opposition.

Line 343. *Dangerous* ; Fr. *Lat.* q. *Damnum gerens* ; i.e. Having Damage ; i.e. full of Danger, hazardous, perilous, difficult.

Expedition : Fr. *Lat.* i.e. A *Dispatch* ; setting out upon a Journey, Voyage or War. Here, an Attempt against God Almighty, by a Fig. of Rhet.

Inva^de ; Fr. Ital. *Lat.* A *Milit.* T. To march into an Enemy's Country. Here, to seize Heaven, by a Fig. of Rhet.

Line 344. *Siege* ; Fr. from the *Lat.* i.e. A *Seat*. A *Milit.* T. The Sitting down of an Enemy before a City, which they intend to take by the Force of Arms. See B. IX. N. 120.

Line 345. *Ambush*, or *Ambuscade* ; Fr. Ital. Sp. from the Gr. i.e. Lying about the Bush or Wood. A *Milit.* T. A Body of Men hid in a Wood, ready to rush out upon an Enemy unawares. This Stratagem in War was first directed by God himself. See *Jos^h.* 8. 2.  Obs. Here, of Devils.

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Deep; Dut. *Sax.* O. E. A Bottomless Pit; any Profundity or low Hole in the Earth. Here, *Hell*, by a Fig. of Rhet.

Line 346. *Enterprize*; Fr. Lat. A Milit. T. An Attempt, any Undertaking. See N. 86.

Prophetic; Ital. Sp. Fr. Lat. from the Gr. Of a Prophecy, belonging to a Prophecy or Prediction. See B. III. N. 36.

Fame; Fr. Ital. Sp. Lat. from the Gr. i. e. A Speech; a Report, Hear-say or Tradition.

Line 348. *Err.* A Verb. To mistake, be wrong, to be in an Error; i. e. Unless the Old Report we have by Prediction, that there is another World beside Heaven and Hell, wherein Man lives, be a Mistake. See B. I. N. 747.

Line 349. *Man*; Teut. Dut. *Sax.* from *Man*, or *Manno*, the Son of *Tuiston*, who was the Founder, Antient King, and God of the Old Germans and Gauls; the same as *Noah*: For they came from *Gomer*, the eldest Son of *Japhet*, Gen. 10. 2. *Man* denotes that Creature, which in the Hebrew is called *Adam*, from his Formation out of the Earth; in the Greek, *Anthropos*, from his erect Countenance: And in the Latin, *Vir*, from his great Strength, and other Perfections of Body and Mind; being endued with Understanding, Will, Reason, Memory, and other Spiritual Faculties: The Lord of the Creation, the King of Animals, and Supreme in the Animal World, next in Perfection to the Holy Angels, so far as we know; and beautifully described here. *Plato* calls *Man* the *Miracle of God*, being the most perfect of the whole inferior Creation, an Epitome of the World, and the *Image of God*. Gen. 1. 26. See B. III. N. 285.

Line 352. *Him who rules above*; i. e. God Almighty, by a Fig. of Rhet.

Line

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Line 354. *Circumference*; Fr. Ital. Sp. from the Lat. i. e. *A Bearing round*; a *Circuit* or *Compass*, a round *Compass* about a *Center*. Here, the whole Extent of *Heaven*, by a *Fig. of Rhet.*

Line 355. *Inhabit*; Fr. Sp. Ital. from the Lat. i. e. To *dwell in a Place*; to have an *Abode*, *Seat* or *Habitation*.

Line 359. *Arbitrator*; Fr. Ital. Sp. Here, A Supreme Judge, God Almighty, by a *Fig. of Rhet.* See B. I. N. 785.

Line 364. *Atchiev'd*, for *Atchieved*; Fr. Executed, performed, compleated, done.

Line 368. *Puny*; Fr. Lat. i. e. Born after others; little, mean, infirm, younger: Hence comes, a *Puny Judge*, i. e. a *Young Judge*. Here *Man* is so called by *Beelzebub*, in Contempt and Derision, by a *Fig. of Rhet.* And because *Man* was created after the *Angels*.

Habitants, for *Inhabitants*, by a *Fig. of Gram.* Indwellers, Possessors. See N. 355.

Line 371. *Abolish*; Fr. Ital. Lat. from the Gr. To *destroy* and *ruin* utterly, to *undo*, *disannul*.

Surpass; Fr. i. e. To *pass over*; to *excel*, to *exceed*, to *out-do* others.

Line 372. *Interrupt*; Fr. Ital. Span. from the Lat. i. e. To *break off*, to hinder and disturb.

Line 373. *Confusion*; Ital. Span. Lat. i. e. *A mixing together*; a *Disorder* or *jumble*. Here, *Ruin*, *Destruction*, by a *Fig. of Rhet.*

Line 374. *Disturbance*; Fr. Ital. from the Lat. i. e. Put in a *Rout*; *Disorder*, *Trouble*, *Vexation*.

Darling, q. *Dearling*; Dut. Sax. O. E. Beloved, a Favourite. Here, *Darling Sons*, i. e. Mankind, by a *Fig. of Rhet.*

Line 375. *Frail*; Fr. Ital. Span. from the Lat. i. e. *Easily broken*; brittle, weak, infirm.

Original. See B. I. N. 592. A Fountain, the first

Spring of a Thing. Here, *Adam* and *Eve*, by a Fig. of *Rhet.*

Faded; Dut. Fr. from the Lat. i.e. *Gone* and *perished*; decayed, withered as a Flower, by a Fig. of *Rhet.* and here it is repeated by another Fig. of *Rhet.*

Line 379. *Hatching*; Fr. *Tent.* Sax. O. E. Breeding Young, as the *Fowls* do. Here, contriving, plotting against God Almighty, by a Fig. of *Rhet.*

Line 380. *Pleaded*; Dut. Fr. Lat. from the Heb. i.e. *To argue*, according to the *Pleas* of *Law*. A *Law* T. To put in a *Plea* at *Law*. Here, alledged, insisted upon, argued.

Line 384. *Root*; q. *Rot*: because the *Root* of a *Plant* or *Seed* doth *rot* first: Sax. Dan. or from the Gr. i.e. an *inferior Branch*. That Part of a *Plant*, which is fixed in the Ground; the Rise of any Thing. Here, *Adam*, who was the *Root* and *Original* of Mankind, by a Fig. of *Rhet.*

Line 385. *Mingle*; Sax. Dut. Gr. Heb. i.e. *To mix together*; to put in Confusion, to confound Things.

Involve; Lat. i.e. *To wrap up together*; to inclose and insnare.

Spite; Dut. O. E. A *Verb*, To envy, to vex one out of mere Malice and Envy. An Action of the Devil, and Men of a spiteful Disposition are his *Children* and *Disciples*.

Line 386. *Augment*; Fr. Lat. from the Gr. To enlarge, to encrease. Here, to advance the Honour and Glory of God. Read, *The Malice of the Devils serves to raise the Honour and Glory of God far higher.*

Line 388. *Affsent*; Fr. Lat. A thinking together; An Approbation, Agreement, Consent.

Line 390. *Well*. Beelzebub continues to speak.

Debate; Fr. Ital. Lat. A Contention, Strife, Quarrel, Dispute.

Line 391. *Synod*; Lat. from the Gr. *Going together*, a Convention, an Assembly of the Clergy, meeting together to consult about the Affairs of the Church. We call it the Convocation and the Assembly, from the Latin. Here, the Council of Devils assembled in the Pandemonium, to consult of War with God Almighty; by a Fig. of Rhet.

Line 395. *Confines*; Lat. i. e. Near bordering upon; the Limits, Bounds or Borders of a Country. Here, the Frontiers of Heaven, by a Fig. of Rhet.

Line 396. *Opportune*; Fr. Ital. Span. Lat. i. e. Near the Port or Harbour; fit, meet for the Purpose, convenient, advantageous.

Excursion; Fr. Lat. A Milit. T. i. e. A running out; An Escape or passing out of the Bounds to do Mischief, by a Fig. of Rhet.

Line 398. *Re-enter*; Fr. Lat. i. e. To enter again; to regain a Place, that was lost; to take Possession of it once more. Here, Heaven.

Zone; Lat. Gr. i. e. A Belt or Girdle: because it girds the World. An Astron. T. Astronomers divide the Heavens into five Zones; one is extreme hot, between the two Tropics; two are temperate, between the two Tropics and the Polar Circles; and two are extreme cold, between the two Polar Circles and the two Poles. Here, some milder Place of Torments, than Hell itself, by a Fig. of Rhet.

Line 399. *Unvisited*; Lat. Milt. i. e. Not visited; not without a Visit, not deprived or debarred entirely of the Heat of the Sun, called here, Heaven's fair Light, by a Fig. of Rhet.

Line 401. *Purge*; Fr. Ital. Span. from the Lat. i. e. To render pure; to cleanse, to purify, to rid, scour or take off.

Line 402. *Scar*; Sax. O. E. from the Gr. *Eshara*, and

and that from the *Heb. Tsarebah*. The Seam or Mark of an old Wound in the Flesh of Men and Beasts. Here, the scorched Face of *Satan*, when in Hell, by a *Fig. of Rhet.*

Corrosive; *Lat.* i. e. Gnawing about; consuming, destroying, wasting, fretting.

Line 405. Tempt, for *Attempt*; by a *Fig. of Gram.* *Lat.* To try, venture or undertake a Thing.

Infinite; *Fr. Ital. Lat.* i. e. Without an End; that hath no Bounds or Limits, boundless. Here, such as the *Abyss* of Hell.

Line 407. Palpable; *Fr. Lat.* That is easily felt or perceived, like the *Egyptian Darkness*, Exod. 10. 21.

Obscure, for *Obscurity*; for *Milton* often puts an *Adjective* instead of a *Substantive*, which is usual to the best of *Poets*. *Lat.* Darkness, gross Darkness, that may be felt; like that *Plague* of *Egypt*. See N. 264.

Line 408. Uncouth; *Sax. O. E.* Disagreeable. Here, a strange, unknown, unusual terrible Way.

Line 410. Abrupt; *Lat.* i. e. Broken off; A sleepy craggy Place or Shelve. Here, the large, pathless and desert *Abyss* of Hell.

Arrive; *Fr. i. e. To come into a River, Port or Harbour*; to land. Here, to come to this Earth; by a *Fig. of Rhet.*

Line 412. Evasion; *Fr. Ital. Span. Lat.* i. e. Getting out; Escaping, a passing thro' Dangers and Difficulties in one's Way.

Line 413. Sentries, (the *Lat. Edit. Senteries*, which is wrong) *Fr. Lat.* A Milit. T. Private Soldiers upon Guard. Here, the *Heavenly Angels*; by a *Fig. of Rhet.*

Stations; *Lat. i. e. Standings*. A Milit. T. Watches, standing at their Posts in a Camp or City.

Line 415. Circumspection; *Fr. Ital. Lat.* i. e. A looking about; Watchfulness, Wariness, Heed, Caution.

Line

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Line 416. *Suffrage*; Fr. Ital. Lat. An Approbation, Consent, Vote given at the Election of a Magistrate among the Romans.

Line 417. *Relies*; Sax. O. E. Depends. Read thus, *For the Weight of all our Endeavours, and all our Hope, depends on him, whom we send on this Affair.*

Line 418. *Expectation*; Fr. Lat. i. e. A waiting, i. e. Beelzebub expected, who would back him, or undertake this dangerous Enterprize.

Suspense, or *Suspence*; Lat. i. e. Hanging in Doubt, and at an Uncertainty, waiting for an Answer.

A waiting, for *Waiting*; by a Fig. of Gram. Waiting for; expecting, looking for something.

Line 419. *Second*; Fr. Lat. To aid and assist another Person, to back and favour one in a Danger.

Oppose; Fr. Lat. i. e. To stand against, to hinder. Here, to speak against Beelzebub.

Line 420. *Mute*; Fr. Ital. Lat. from the Gr. i. e. Void of Speech; Dumb, speechless, silent.

Line 422. *Dismay*; See B. I. N. 57. from *May*: because in that Month some Flowers begin to hang their Heads and fade. Here, Astonishment, Languishing, Confusion, by a Fig. of Rhet.

Line 423. *Prime*; Fr. Lat. The first. Here, the chiefest and mightiest Champions among the Devils. See B. I. N. 506.

Line 424. *Champions*. Here, the Prince of the Fallen Angels, that waged War in Heaven at first, and now attempts it afresh, by a Fig. of Rhet. See B.I. N. 763.

Line 426. *Hardy*; Fr. Lat. Gr. i. e. Hearty: Valiant, bold, stout, daring.

Proffer, or *Profer*; Fr. Lat. i. e. To offer, bring forth; to grant without asking, to make a free Tender.

Line 427. *Voyage*; Fr. Lat. A Sea T. A Passage from

from one Place to another, going by Sea. Here, a Journey from Hell to Heaven, to deceive Man; by a Fig. of Rhet.

Line 429. *Monarchal*, for *Monarchical*; by a Fig. of Gram. Fr. Lat. Gr. Milt. The Pride and Grandeur of a Monarch. Here, of Beelzebub. See B. I. N. 42. 636.

Line 430. *Conscious*; Lat. Sensible, knowing, understanding. Here, knowing his own Worth and Dignity. See B. VIII. N. 502.

Line 431. O *Progeny*, Here, Satan speaks to the rest of the fallen Angels, and undertakes the bold Attempt, to ruin Mankind, on purpose to spite God Almighty.

Line 432. *Demurr*; Fr. A Law T. A Stop in some difficult Proceedings in a Court of Judicature. Here, a Pause in the fallen Angel's Answers and Offers to Beelzebub's Proposal; by a Fig. of Rhet.

Line 435. *Convex*; Fr. Lat. A Geogr. T. The bending down Part of the Outside of a Globe. Here, the immense Vault of Hell. See N. 636.

Line 436. *Devour*; Fr. from the Lat. i. e. To swallow; to swallow down greedily, to consume and waste.

Immyres; Lat. i. e. Imprisons and surrounds us as between two Walls. This is a severe Punishment of Criminals, among the Turks, Persians, as also by the Roman Inquisition, &c. by a Fig. of Rhet.

Line 438. *Prohibit*; Fr. Ital. Sp. Lat. To hinder, stop, or forbid.

Egress; Lat. i. e. An Outgoing; a Passage. Here, Breaking out of Hell.

Line 439. *Profound*, for *Profundity*; Lat. Deepness, i. e. The bottomless and empty Depth of Hell.

Line 440. *Uneffected*; Lat. Milt. A Philos. T. i. e.

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i. e. Without *Essence*, Being or Beginning, un-made Darkness : The same as *Uncreated*. See N. 150.

Line 441. *Abortive*; Ital. Sp. Lat. i. e. *Miscarrying in the Birth*. An Anat. T. The untimely *Gulph* of Hell, which was never created, nor made, by a *Fig. of Rhet.*

Line 449. *Moment*; Fr. Lat. An Importance, Concern or Esteem, i. e. Advantage to the Generality.

Difficulty; Fr. Lat. *Not easy*: Troubleomenes in doing, that hath much Hardness in the Performance.

Deter; Fr. Lat. To frighten from, to discourage. Here, to hinder *Satan* from this Attempt.

Line 450. *Affume*; Fr. Ital. Lat. i. e. To take upon one; pretend or undertake,

Line 453. *Hazard*; Sax. O. E. Danger, Peril, Difficulty. It is repeated by a *Fig. of Rhet.*

Line 460. *Tolerable*; Fr. Lat. That may be endured or borne with. Here, more sufferable or easy to be endured.

Cure; Lat. i. e. Care; the Healing of a Disease or Wound: because it requires Care and Attendance. Here, a Remedy or Redress of our Torments, by a *Fig. of Rhet.*

Charm. Lat. i. e. A Verse, an Enchantment, a Spell, because that was performed with bewitching Verses of Rhymes, the easier to delude the Ears and Minds of Men. See B. I. N. 787. So all Poems were formerly sung about the Streets, &c.

Line 461. *Respite*; Lat. i. e. To delay or look back. A Law T. To delay or put off a Business in Court. Here, to allay or abate Pain and Torments. See N. 185.

Slack, for *Slacken*, by a *Fig. of Gram.* Sax. Dut. To abate, to restrain or keep back, to mitigate.

Line

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Line 462. *Mansion*; Lat. An Abiding or Dwelling-Place. Here, *Hell*, by a Fig. of *Rhet.*

Intermit; Fr. Lat. To leave off, to cease, i. e. Neglect, not to watch against our most vigilant Enemies, viz. the *Holy Angels*, who are grand Enemies to the *Evil Ones*.

Line 463. *Abroad*; Dut. i. e. Broad, not narrow, or not penned up: but at Liberty, gone wide or far off, from *Home*.

Line 467. *Reply*; Fr. Ital. Lat. An Answer, i. e. Satan stopt or hindered all *Answer* to his *Speech*.

Line 469. *Offer*; Lat. i. e. To bring before; to present, to propound or propose.

Line 473. *Rivals*; Fr. Ital. Lat. Those who stand in Opposition to others for an Office, especially in *Love Affairs*. Here, Opposites, Competitors with *Satan*.

Winning; Sax. Dut. Dan. from the Lat. Gaining, getting, obtaining.

Cheap; Sax. O. E. At a low Price, of little Value. Read, *Winning the high Repute cheaply*.

Repute, for *Reputation*; by a Fig. of Gram. Fr. Ital. Span. Teut. Lat. Esteem, Honour.

Line 474. *Earn*; Dut. Sax. from the Gr. i. e. To receive, to acquire, purchase or get by vast Labour and Danger; whence comes *Earnest*, a Part of the set Price for Servants and Labourers.

Line 475. *Adventure*; Lat. An Enterprize, any Undertaking. Here, *Satan's bold Attempt*.

Line 478. *Remote*; Lat. i. e. Removed, far off, at a great Distance.

Express; Fr. Lat. i. e. To press out; to declare by Word or Writing, to speak, utter and signify.

Line 482. *General*; Fr. Ital. Span. Brit. Lat. Universal, common, publick. Here, the Good of all the *Devils*.

Line 485. *Specious*; Fr. Lat. Fair to outward Appearance, having a great Show, grand Acts.

Line

Line 486. Zeal; Lat. Gr. i. e. *Heat*, An earnest hot Passion for any thing, especially *Religion*, or the *Love* of one's Country, *Glory* and *Praise*.

Line 488. Matchless; Dut. O. E. from the Gr. Having not a *Match*, Equal or Companion; incomparable. Here, *Satan*, by a *Fig. of Rhet.*

Line 490. Lowring; Sax. Dut. O. E. Looking sour or grim. Here, the angry *Sky* overcast with *Clouds*.

Line 492. Scowls; Sax. O. E. Looks with a stern crabbed Countenance. Here, frowns over it; by a *Fig. of Rhet.*

Lantskip, (in the late *Editions*, *Landscape*,) Vulg. *Landskip*. Dut. i. e. *A Shape or View of Land*. A T. of *Paint*. A Prospect or Sight of the *Lands* by *Hills*, *Villages*, *Cities*, *Rivers*, *Woods*, &c. all mixed together in a *Picture*. Here, the clear Firmament overcast by *Snow*, *Rain* and *Clouds*.

Line 493. Radiant; Lat. Fr. Shining clearly. Here, the Sun casting forth his bright Rays.

Farewel Sweet, for *Farewel Sweetness*, i. e. The setting Sun refreshes the *Sweet smelling Fields*.

Line 494. Extend; Fr. Lat. i. e. To stretch out. Here, spread out his Evening Rays brightly.

Revive; Lat. To quicken or bring to Life again. Here, to comfort and refresh the Earth, by a *Fig. of Rhet.*

Line 495. Bleating; Sax. O. E. from the Lat. A Word formed from the Sound of Sheep or Goats, crying and making a Noise. Here, *Flocks* of Cattle, by a *Fig. of Rhet.*

Herds; Sax. Teut. Companies of Cattle, Flocks; who skip for Joy at the declining Sun.

Line 496. Attest; Lat. Fr. i. e. To bear Witness. Here, manifest and shew their Gladness.

Line 497. O Shame. Obs. The Poet gives Men a very useful Exhortation to *Love* and *Unity* among themselves, from the very *Devils*: they

agree, or else how could their *Kingdom stand*? But *Men* devour one another, and that destroys them, *Mat. 12. 25.*

Line 498. *Concord*; Fr. *Span.* Ital. *Lat.* i. e. *Being of one Heart or Mind, Agreement, Union.* It is opposite to *Discord*; but the same as *Accord*.

Line 502. *Levy*; Fr. from the *Lat.* A *Milit. T.* i. e. *To raise up; to raise, gather, stir up.*

Line 504. *Induce*; *Lat.* i. e. *To lead into; to draw, persuade or move.*

Accord; *Lat.* *Being of one Heart and Mind, Union, Agreement; the same as Concord.* N. 498. by a *Fig. of Rhet.*

Line 505. *Enow*; *Sax.* O. E. For *Enough, sufficient, much of a Thing.*

Line 508. *Grand*; Fr. from the *Lat.* Great, chief, lofty, considerable. Here, spoken of the *Infernal Peers.*

Line 509. *Paramount*; Fr. *Span.* from the *Lat.* A Sovereign, a Supreme. Here, *Satan*, by a *Fig. of Rhet.*

Line 510. *Antagonist*; *Lat.* Gr. i. e. An Opponent or *Adversary*, who contends in a *Combat, Fight or Dispute.* Here, the Competitor or Match for God; by a *Fig. of Rhet.*

Line 513. *Globe*; *Lat.* Here, a Troop, Company or Guard of *Devils*, by a *Fig. of Rhet.* Read, *A Company of fiery Seraphims enclosed Satan round about.*

Line 514. *Imblazonry*; A T. of *Herald.* The Art of embellishing or painting of Colours, Arms, &c. Here, shining *Flags*, &c. by a *Fig. of Rhet.*

Horrent; for *Horrible*; *Lat.* Milt. Terrible, frightful, dreadful: because they raise *Horror* in Men, by a *Fig. of Rhet.*

Line 515. *Session*; *Lat.* i. e. *Sitting*; An Assembly or Council, a Court. Here, the breaking up

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of the Council of Devils in the Pandæmonium.

516. *Result*; Fr. from the Lat. The Conclusion, Upshot or Issue of Affairs. Here, of the Infernal Council.

Line 518. *Alchymy*; Lat. Gr. from the Arab. i. e. The Occult or hidden Art; and so the Alchymists make it by their obscure Terms and concealed Secrets of Nature. It was practised first in Egypt, the Greeks took it from them, and the Arabians from the Latter. It is the Art of melting and dissolving Metals, Stones, Vegetables, &c. Alchymy is the sublimest Part of Chemistry and Natural Philosophy; a noble and useful Art; many excellent Inventions come from it. Here, some sublime sounding Metal, supposed by our Poet, to be used by the Infernal Spirits, to proclaim the unanimous Resolution, to all their Companions, like a Trumpet, by a Fig. of Rhet.

Line 521. *Acclaim*, for Acclamation; by a Fig. of Gram. Lat. A shouting out aloud and together for Joy.

Line 522. *Thence*, Obs. Hell in an Uproar is elegantly pointed in another Digression, with abundance of Similes, Figures, and other Ornaments of Poetry, while Satan is gone in Pursuit of Man.

Line 523. *Presumptuous*; Fr. from the Lat. i. e. Taken before hand; rash, vain, ill-grounded, that promiseth more than it affords any good Grounds or Reasons for. False and presumptuous; are the same in Sense, by a Fig. of Rhet.

Line 524. *Disband*; Fr. A Milit. T. To go out of Bands or Companies. Here, disperse, march off and leave their former Ranks.

Line 526. *Truce*; Teut. Fr. A Milit. T. A Cessation of Arms agreed upon between two Armies, for a certain Space. Here, some small and imaginary

ginary Abatement of the *Infernal Torments*; Rest and Ease, by a Fig. of Rhet.

Line 527. *Irksome*; *Dut.* O. E. Troublesome, painful or grievous. See N. 408.

Line 531. *Olympian*, of *Olympus*. See Book I. N. 516.

The *Olympic Games* of *Greece* were instituted by *Hercules*, and celebrated near the City *Olympia* in *Peloponnesus*, in Honour of *Jupiter Olympus* his Father, on the second Month after the fourth Year, every fifth Year, or every fiftieth monthly for five Days together; because the *Dactyli* were five Brothers, who settled in *Elis*, and instituted the Solemnity. In these the valiant Youths exercised themselves, at *Running*, *Whirlbating*, *Quoiting*, *Jumping* and *Wrestling*; for high Rewards: but *Women* were not suffered to be at them. They were very famous, and more manly (abating the Immodesty of the *Players*, who were all *naked*) than the cruel *Diversions* of the *Romans*, who pleased themselves with tearing *Men* and *Beasts* into Pieces, upon their *Theatres*; and became their *Epoche* or *Date* of Time. The *Olympiads* were the first certain *Periods* of *Chronology* among the *Greeks*. The first *Olympiad* began in the 35th Year of *Uzziah King of Judah*, on the 11th of our *June*, A. M. 3174 or 3228. After the *Deluge*, 1518 Years, 400 after the Destruction of *Troy*; 30 Years before the building of *Rome*, 730 before the *Incarnation*; and continued in Use to the Reign of *Constantine*; soon after the *Christian Era* took Place. *Obs.* The *Jews* reckon their Years from the *Creation*, called A. M. the *Greeks*, by *Olympiads*; the *Romans*, from the *Building of Rome*; *Christians*, from the *Birth of Christ*; called A. D. and the *Turks*, from the *Flight of Mahomet* from *Mecca* to *Medina*, on the 16th of *July*, A. D. 622. which they call *Hegira*; Arab. i. e. The *Flight*.

Flight. The Victor was called *Olympionices*, i. e. *The Conqueror*; and he that won in all the five Games was called *Pancrasiastes*, Gr. i. e. *All Conqueror*.

Pybian, of *Python*; *Heb. Pethen*, i. e. An *Asp* or *Cockatrice*, Gr. i. e. *Corruption*. These Games were instituted in Honour of *Apollo*, who shot a huge Serpent called *Python*: (Others say, it was some cruel *Tyrant* whom he slew,) because it was generated of the impure *Mud* of the Earth after the *Deluge*, by the River *Cephisus*, near *Parnassus*: therefore he was called *Pythius*, these Games *Pythici*, the City of *Delphi* (where his Oracle was kept) *Pythia*; the *Priestesses*, *Pythiae* or *Pythonissae*. They were celebrated every 9th Year at first, but afterward on every 5th Year, according to the Number of the five Nymphs, that went to congratulate *Apollo* on his Victory over the *Python*; and the Conquerors were rewarded with *Fruits* consecrated to him: *Apollo* is the *Sun*, who by his scorching *Rays* destroyed this dreadful *Monster*. See *Ovid. Met. Lib. I.*

Line 531. *Steeds*; *Sax. O. E.* Strong, War-horses, by a Fig. of Rhet.

Goal; *Dut. O. E.* A Pole or Post set up at the End of a *Race*, as a *Mark* to end or stop at. By *Horat. Meta*, i. e. *Mark* or *But*.

Line 532. *Rapid*; *Lat. Swift*, very quick in Motion, speedy. *Rapidis Rotis*. *Horat. Ode I.*

Fronted; *Lat. Set in the Front* or Forepart of a Battle, facing or turning the Face to an Army, i. e. Others of these *Infernal Spirits* were drawing up their *Troops* in Form of *Battle*. See B. II. Note 302.

Form; *Lat. i. t.* To put in *Form*, to shape or fashion a *Teing*. Here, set or put in Order;

Line 534. *Wag'd*, for *Waged*; *Teut. Engaged*,

begun or joined in Battle to Men's Appearance.

Line 535. Van; Fr. from *Avant*, i. e. Before : The Latins call it *Aries prima*. The Front or Forepart of an Army, drawn up in Battle.

Line 536. Prick; Fr. *Sax*. A Milit T. To stand forth, to spur an Horse forward, to ride up and face an Adversary. Read, *The Aery Knights qnd Fallen Angels spur on and discharge*; by a Fig. of Rhet.

Couch. Fr. A Milit. T. To set down or place. Here, to lower and level the Spears at an Enemy, as the Antients used to do.

Line 537. Feats; Fr. from the *Lat.* q. *Facts*, notable Actions, grand Deeds, Atchievements in War.

Line 538. Welking, *Sax. O. E.* The Air, Sky or Firmament, seems to be on Fire with warlike Apparitions in it, which are *Fore-Warnings of Wars* to a Nation. Whence to *kindle*.

Line 540. Typhaean: i. e. A Rage and Fury like that of *Typhon*, described B. I. N. 199.

Fell; *Sax. Dut. Fr. O. E.* Fierce, cruel, courageous, bold.

Line 541. Rend; *Sax. O. E.* Tear up and pull in pieces, as the *Peers* report the Old Giants did.

Line 543. Alcides; *Lat. from the Gr.* i. e. The Glory or Strength of Heroes, or of the Air : Hercules, the Son of Jupiter and *Alcmene*, and Grandson of *Alceus*. After many mighty Deeds, called his twelve Labours, he ran mad, by putting on a poisoned Vest, stained with the Blood of *Nessus* the Centaur, whom he had kill'd with a poisoned Arrow, for a foul *Affront* offered to his Wife : *Nessus* in Revenge persuaded her to put it upon Hercules, as an *Antidote* to the Love of other Women : When he put it on he ran mad

mad; burnt himself to Death, and was deify'd after his Death. See Seneca's *Tragedies.*

Oechalia; Lat. Gr. i. e. Facing the Sea. A City of Boetia in Thessaly, upon the sea, where Hercules ran mad, and tore up Trees by the Roots. There are three other Cities of this Name in other Countries.

Line 544. *Invenomed*, for *Invenomed*; Fr. contracted from the Lat. i. e. *Venenum*: Dose in Poison; poisoned, infected; For the Arrow had been poisoned in the Blood of the Serpent Hydra, with which Hercules killed Nessus. See B. IV. N. 804.

Robe; Fr. Ital. from the Gr. i. e. A Reward; a long Vest or Gown that covers the whole Body.

Line 545. *Thessalian*, of Thessaly; Lat. Gr. i. e. Situated upon the Sea; or from *Theffalus*, one of the ancient Kings; and *Pelasgia*, when the Pelasgi settled there. A Country of Greece, having Achaea on the South, Epirus on the West, and a Part of Macedonia; very Woody and fruitful. The People were given to Horsemanship and the Knowledge of poisonous Herbs, which abounded in it. Here Pines are mentioned for any Trees whatsoever; by a Fig. of Rhet.

Line 546. *Lichas*; Lat. Gr. i. e. A Man of Lychia; i. e. A Stature: Because it was the Country of the Giants, Men of a large Stature. He was the Servant of Hercules, by whom Dejanira sent him that poisoned Garment, which made him so outrageous, that he threw Lichas headlong into the Sea, where he perished.

Oeta: Lat. from the Gr. i. e. *Destruktion*: From Oetus, a Giant, who dwelt on it, and destroyed all before him; a very high Mountain, dividing Thessaly from Macedonia, whereon Hercules burnt himself

himself to Death: Hence the Poets call him *Oetaeus*, and from which he threw *Lychas* into the Sea, tho' many Miles distant from it; now *Banmia*. Near it are the famous Straits, call'd *Thermopylae*, twenty-five Foot broad: It abounds with *Hellebore*, &c.

Line 547. *Euboic*, of *Eubœa*, Lat. from the Gr. i. e. *Good Oxen*; because they abounded there. An *Island* and *Sea* in the *Archipelago*, upon *Greece*; now *Nigropont*. Gr. i. e. *The Black Sea*. The *Turks* took it from the *Venetians*, A. D. 1470, and call it *Egribo*.

Line 531. *Retreated*; q. *Reiterated*; went back again, marched off or away from thence.

Line 550. *Hapless*; Sax. Poet. Without *Hap*, Luck or Fortune; unfortunate, unhappy, miserable.

Line 552. *Enthral*, or *Inthral*; Sax. Dan. O. E. To enslave, captivate. See B. I. N. 149.

Line 553. *Partial*; Lat. i. e. Of a Party, byassed, Selfish, full of *Self-Love*.

Harmony; Fr. Ital. Gr. Lat. A *Mus.* Term, i. e. Fit; Melody, Sweet Music.

Line 555. *Suspended*; Fr. Lat. i. e. Put off for a Time. It made the *Devils* forget their Torments; they delayed the Thoughts of Pain for a Space.

Ravishment; Fr. Violence offered to a Woman: Here, a Rapture, a Transport of Joy, a vast Delight; by a Fig. of Rhet..

Line 556. *Discourse*; Fr. Ital. Sp. Port. Lat. Speech among Men. Here, Reasoning among the *Devils*; by a Fig. of Rhet.

Line 557. *Eloquence*; Fr. Ital. Sp. Lat. The Art of speaking well, *Oratory*: OBS. A cramp'd Sentence; Read it thus, Because *Oratory* ravisheth the Soul of Men, but melodious Songs delight their Senses. Poets feigned, that by *Music Stones*

Stones and Trees were mov'd; as in the Story of *Orpheus*, &c.

Line 558. *Elevate*; Fr. Sp. Ital. Lat. i. e. Lifted up., raised. Here, taken up or employed in Contemplations; reasoning in these Mysterious and New Subjects, viz. Providence, Fore-knowledge, Free-Will, &c. far surpassing the highest Conceptions of Angels and Men, and as, unathomable as the Infinite Deity himself.

Line 560. *Fix'd*, for *Fixed*; Lat. Firm, settled, appointed and unalterable.

Absolute; Fr. Ital. Port. Lat. i. e. Loosed from; free from the Power of another. Here, Perfect in itself. For *Absolute Fore-knowledge*.

Line 561. *Mazes*; Sax. Dut Q. E. A T. of Gard. Places in Gardens or Buildings made with many Turnings and Windings, where one cannot get out without a Guide; a Labyrinth. Here, the Mysterious and Parplexing Contemplations on those lofty and difficult Subjects. See B. I. N. 281. By a Fig. of Rhet.

Line 563. *Final*; Fr. Ital. Sp. Lat. i. e. The End, endless, without End, everlasting.

Line 564. *Passions*; Fr. Ital. Lat Gr. i. e. Sufferings; Passions are the Affections of the Soul, proper to its Nature and Constitution: But since the Origin of Sin they are become disorderly and unruly Perturbations, and sad Infirmities in Men, viz. Love, Hatred, Desire, Joy, Fear, &c. Cicero calls them Diseases of the Mind contradicting Reason. Tusc. Quest. 3.

Apathy; Lat. Gr. i. e. Disposed of Passions; A Freedom from all Passion, an Insensibility, of either Pleasure or Pain; for which the antient Stoicks pleaded strenuously, but in vain; for that is impracticable to all Men: And so the Devils do here. It is contrary to both Passion, Antipathy and Sympathy. See B. IV. N. 465. &c
Line

Line 565. Philosophy; Fr. Ital. Sp. Teut. Lat. Gr. i. e. *The Love of Wisdom*, Sophia, Gr. and that from *Zophim*, Heb. i. e. *Watchmen*; because their Philosophers observed the Course and Motions of the Heavens: It is the *Knowledge of Divine and Human Things*, so far as it is attainable by the *Light of Nature* and *Experience* of Men: The Students of it were called by the Jews, *Rabbi*; i. e. *Great*; by the Persians, *Magi*, i. e. *Wise*; by the Arabians, *Elymas*, i. e. *Knowing* and *Skilful*; see *Acts* 13..8. by the Greeks, *Sophoi*, i. e. *Wise-men*: and by us, *Virtuosi*. But *Pythagoras*. (who flourished about A. M. 3480, and before Jesus Christ 524 Years) was the first that called himself a *Philosopher*, i. e. *A Lover of Wisdom*; for he thought those Titles were too great for *Mortals*, and proper to God alone. Here, the wicked and erroneous Reasonings of the Devils, by a Fig. of Rhet.

Line 566. Sorcery; Fr. from the Lat. i. e. *Casting Lots*; Inchantments, the Black and Magical Art of the Devils; such as *Witchcraft*, *Necromancy*, *Chyromancy*, *Physiognomy*, &c. which are severely forbidden by the Laws of *Moses*, of the Old Romans, and other polite Nations: For it is a *Denying of God*, a *Confederacy with the Devils*; wicked, vain, and uncertain at best. See B. I. N. 479. But *Cicero* lays open the Vanity, Folly, and Uncertainty of it, in his *Book of Divination*.

Line 567. Anguish; Fr. Ital. Sp. Port. Lat. from the Gr. i. e. *To vex or grieve*; Excessive Grief and Sorrow of the Mind and Soul.

Excite; Lat. To raise up, to rouze, to stir up.

Line 568. Fallacious; Fr. Lat. Deceitful, false. Here, a deceitful and deceiving Hope.

Obdurate, or *Obdured*; see B. I. N. 58. Hardened. Here,

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Here, blinded and stupified by Sin and God's just Judgment ; by a Fig. of Rhet.

Line 569. *Stubborn*, q. *Stoutbon*. Sax. O.E. from the Gr. i. e. *Thick* ; obstinate, inflexible, not to be moved.

Treple ; Fr. Ital. Lat. Gr. q. *Thrice-full* ; *Three-fold* ; i. e. made very hard, and without the least Remorse.

Steel ; Dan. Dut. Teut. A Sort of hard Iron. Here, with double or very great Hardness, by a Fig. of Rhet.

Line 575. *Disgorge* ; Fr. i. e. *To put out of the Throat* ; to throw up by vomiting. Here, to empty or discharge, as *Rivers* do their *Waters* into the *Ocean* ; by a Fig. of Rhet.

Line 577. *Styx* ; I. Lat. Gr. i. e. *Hatred and Horror*. See B. I. N. 239.  OBS. The Poets feigned four *Rivers* in *Hell*, to whom they gave *Names* from such *horrible poisonous* and deadly *Springs* as were known to them, to set forth the *Dreadfulness of future Torments*. They say, this *River* ran nine Times round *Hell*, which adds a more terrible *Idea* to it. *Milton* paints them out in blackest Colours. The old *Heathens* believed that *Souls* transported over it into *Hell*, could return no more ; which is more than our modern *Infidels* will confess.

Line 578. *Acheron*, or *Acherus* ; II. Lat. Gr. i. e. *Sad, sorrowful, and comfortless* ; Heb. i. e. *Outmost*. A poisonous Spring in *Peloponnesus*. This Fable implies *Death, the King of Terrors*.

Line 579. *Cocytus* ; III. Lat. Gr. i. e. *Lamentation, Weeping* ; for it is said to have swell'd with the Tears of the *Tormented*. *Homer* places it in *Cimmeria* (which is *Scythia*, now *Tatary*) and makes *Hell* to be there ; because of the *Blackness and Darkness* of that Country.

Line 580. *Rueful* ; Sax. Teut. i. e. *Full of Rue* ; mournful

mournful and repenting : For in the Approach of Death, wicked Men repent of their Iniquities, tho' it be then too late. See B. I. N. 134.

Phlegeton, or **Phlegethon**; IV. Lat. Gr. i. e. **Burning**; for the Waters of it are said to *boil* for ever. This is the last of the *Rivers of Hell*, as the Poets represented it.

Line 581. *Torrent*; Fr. Lat. i. e. *Furious, scorching*. Here, the burning *Flood of Fire in Hell*.

Line 583. *Lethe*; Lat. Gr. i. e. *Forgetfulness*. A River of *Africa*, which after a long Course hides itself under Ground, and appears again; wherefore *Antiquity* feigned that all the *Dead* drank a Draught of it's Waters before they enter'd Hell, which made them forget all their past Sorrows. The *Fable* is *Death*, when all the past Pleasures and Pains are quite forgotten. Several other Rivers in other Countries went under this Name.

Oblivion; Fr. Lat. *Forgetfulness*. See B. I. N. 266.

Line 584. *Labyrinth*; Teut. Dut. Fr. Lat. from the Gr. *Not having a Door, receiving or devouring*. A Building full of Turnings and Windings, so that it was very difficult for one to get out of it. A Maze. Pliny reckons four of them. The 1st and greatest was built in *Egypt* by *Menis*, an antient King, to be a *Funeral Monument* for himself, consisting of 12 Palaces, 1500 Rooms, and 12 Halls. The 2d in *Crete*, made by *Dædalus*, by the Order of *Minos*, from a Model of that, and for the same End, or rather for a *Prison*. The 3d in *Lemnos*, having 150 Pillars of Marble: It is under the whole Concavity of Mount *Ida*, and still to be seen. The 4th in *Italy*, by the Order of *Porsenna*, King of *Tuscany*. And we may reckon that famous Edifice at *Woodstock*, built by King *Henry II.*

for

for his Concubine, fair *Rosamond*, a 5th *Labyrinth*. Here the *Word* denotes the *Manifld Windings* of the River *Styx*, by a *Fig. of Rhet.*

Line 587. Beyond. ~~as~~ OBS. Our Poet having described the torrid *Flames* of *Hell*, now imagines another Sort of *Torments*, in a Gulph of extreme *Cold*, beyond the River *Styx*; as dreadful and as tormenting to the *Devils*, as *Hell* itself. For in *Greenland* the Cold raised *Blisters* on the Flesh of those eight *Englishmen* which were left there, A. D. 1630. as if they had been burnt with Fire.

Frozen; *Sax. Dut. Teut. Dan.* Covered with *Frost*, *freezed, congealed.*

Continent; *Lat. i. e. Holding together. A Geogr. T.* A large Tract of *Main Land* without Separation by the Seas, as *Europe, Asia, Africa, America.*

Line 590. Thaw; *Teut. Dut. O. E.* Melts or gives after a Frost. Here, dōth not melt or dissolve.

Line 592. Serbonian; of *Serbon* or *Sirbon*: *Strabo* calls it *Serbonis*; *Ptolomy* and *Pliny*, *Sirbonis.*

Arab. i. e. The Lake; tho' *Strabo* ignorantly, takes this for the *Lake of Sodom*. A *Bog* or *Lake* upon the utmost Borders of *Palestine* and *Egypt*, fifty Miles from *Arabia*; now *Lagos di Teveso*, by the *Italians*, *Bayrena* by the *Natives*, and *Barathrum*, by the *Latins*, i. e., a deep Gulf. It was Fifty-two Miles in Length, one Thousand Furlongs in Compafs, narrow and very deep, surrounded with Hills of loose Sands, which thickened and discoloured the Waters; that *Passengers* did not discern them from the dry Sands, and so were swallowed up thèrein and lost. Indeed that large *Tract of Land* abounds with *Quicksands*, *Mountains* and *Heaps of Sand*; wherein many *Travellers* have been buried alive, as *Cumbyses* lost 50,000 Men in the *Sands of Lybia.*

Lybia. This Lake has been filled up long ago, and is not to be found now, as Mr. Lucas, and other Travellers report. Milton compares this imaginary frozen Country, wherein he torments the Devils, to this deep-devouring Lake, by a Fig. of Rhet.

Bog; Dut. *O. E.* i. e. *Bending* or *giving Way* when trod upon; a Marsh or watry Ground, a Quagmire. Here, the *Lake of Serbon*, by a Fig. of Rhet. Many *Bogs* are in *Ireland* and Fenny Parts of *England*, as the *Bog of Allen*, in Length 40 Miles, in Breadth 15.

Line. 593. *Damiata*, or *Damieta*; Heb. i. e. *Dirt* or *Mud*. A Town in *Egypt* upon the Mouth of the *Mediterranean Sea*, and the most Easterly Bank of the *Nile*, near Old *Pelusium*, which signifies also *Dirt*; because both are situated in a *dirty, Clay Soil*. These *Cities* were the Key and Bulwark of *Egypt*. *Damiatta* was founded by *Iiss.* (See B. I. N. 478.) and destroyed by the *Saracens*, in the *Holy War*; but is now a Place of great *Trade*.

Cafius, or *Cassius*; Syr. i. e. A *Boundary*; because it parts *Egypt* and *Palestine*: A sandy Mountain on the farther Side of *Pelusium*, near the *Serbonian Bog*, between the *Red Sea* and the *Mediterranean Sea*, extending Southward to *Arabia Petræa*: At the Foot of it stood once a Town called *Cafium*, famous for the *Temple* of *Jupiter Cafius*, wherein stood a *Statue* of him in full Proportion, stretching out his Right Hand with a *Pomegranate*, the Emblem of his being the *Terminal God*, defending the Borders of that Nation. Read, *Old Cafius*. Obs. This Epithet belongs to all *Mountains*, as well as to this; for all were equally antient; either from the *Creation* or the *Deluge*. Here it is put in for the Sake of the *Verse* only.

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Line 594. *Parching*; Fr. from the Lat. Burning, scorching, drying up.

Line 594. *Frore*; Sax. Dut. O. E. from the Gr. i. e. *Shivering*; frozen, frosty; for extreme Cold congeals and scorches the vital Nourishment of Trees, Plants, Men, &c. as much as excessive Heat and Fire. See N. 587.

Line 596. *Harpy-footed*; i. e. Having Feet like Harpies; Lat. from the Gr. i. e. *Rapacious, ravenous*, greedy. Harpies were said to be ravenous Birds, living partly by Land, partly by Sea: Monsters feigned by the Poets, having the Faces of Virgins, Ears of Bears, Bodies of Vultures, Tails of Dragons, and the Talons of Eagles. They were three in Number, *Aello*, *Ocypete*, and *Celæno*: They are described by Virgil, B. III. V. 213, &c. This Fable expressed the Power of the Winds, or the Torments of a guilty Conscience: It is also an Emblem of a covetous Man, that is still craving and never satisfied; and of pilfering Harlots. But Milton brings them as Tormentors of the Devils; by a Fig. of Rhet.

Line 597. *Revolutions*; Fr. Lat. i. e. A Turning. An Astron. T. The Motions or Turnings of the Planets to the same Place as they were before; i. e. at certain Seasons, Times or Ages.

Line 600. *Ice*; Sax. Dut. Dan. Teut. from the Gr. i. e. *The Top*; because it affects the Surface or Top of the Water; or contracted from the Latin, *Glacies, Ice*; i. e. Water frozen and congealed by the Force of extreme Cold.

Line 601. *Pine*; Sax. Dut. Teut. O. E. from the Lat. i. e. *Pain*. Here it is a Verb. To torment, to languish, consume and waste away with Torments of the Body, and Grief and Sorrow of the Mind. See B. I. V. 292.

Line 603. *Periods*; Lat. from the Gr. i. e. Circuits, going round. An Astron. T. Revolutions, Circuits, and Changes of Time; i. e. Here, the Devils were to abide for many Ages together in that extreme Cold. See N. 597.

Line 604. *Ferry*; Sax. Teut. O. E. from the Lat. i. e. To be carried, conveyed over a River. Here, into that scorching Region.

Sound; Dut. O. E. A Geog. T. Any great Inlet of the Sea between two Lands: As the Sound of Plymouth, the Baltick. Here, a Passage over Lethe, from one Extreme to another, by a Fig. of Rhet.

Line 607. *Tempting Stream*, for Lethe; Fr. Lat. Provoking, alluring. Here, much desired or long'd for; by a Fig. of Rhet.

Line 609. *Brink*; Sax. O. E. The Side, Bank or Shore of the Sea or a River. Here, of Lethe; by a Fig. of Rhet.

Line 611. *Medusa*; Lat. Gr. i. e. An imperious Queen, the Daughter of Ceto or Phœreas, a King of Corsica and Sardinia; very beautiful, having golden Hair; of which she was exceeding proud, and contended with Minerva, for which the Goddess turned it into Snakes; which were so terrible, that they turned all that beheld them into Stones. Perseus cut off her Head, that it might not destroy the whole Country; and as he carried it thro' Africa, the Drops of Blood became Serpents: Hence they say, it is infested with Swarms of Serpents and other venomous Creatures, above other Parts of the World. Milton makes this terrible Monster, the Guardian of Styx:

Gorgonian, of the Gorgons; Lat. Gr. i. e. Cruelty. The Gorgons were so called from Gorgon, a venomous Beast in Africa; they were the three Daughters of Phœbus, viz. Medusa, Steno, and Euryale:

Euryale: So called from their *Savageness*; because they killed at the very Sight. The Emblems of all *sinful Pleasures*, which ensnare and destroy Men, at the first Sight. Here, fit Similes of these *infernal Spirits*; by a *Fig. of Rhet.*

Line 612. Ford; *Sax. O. E.* The shallow Place in a River. Here, *Styx*, by a *Fig. of Rhet.*

Line 613. Wight; *Sax. O. E. Poet.* Any living Creature, Spirit, Man or Woman; but miserable and unhappy. Here, *the Souls departed*, passing into *Hell* over *Styx*.

Line 614. Tantalus; *Lat. Gr. i. e. most miserable.* The Son of *Jupiter* and *Plota*. He killed and dressed up his Son *Pelops* to the Gods, at a Feast: for which they condemned him to *Hell*; where he was set in *Water* to the Chin, with *Apples* bobbing at his Lips; yet could taste of neither: This *Fable shews*, that the *Heathens believed* the *Torments of a future State*; and gave Birth to our *Proverb*, *Tantalize*, i. e. To make a Man eager for a Thing, but not to grant it him.

Line 616. Agast; *Sax. Dut. O. E.* of a *Ghost*: frightened, staring. Here, confounded thro' *Sin, Shame and Pain*.

Line 620. Alp for *Alps*; by a *Fig. of Rhet. Lat. i. e. white*: because they are always *white* with *Snow*, or high; a long Range of lofty and steep Mountains, which parts *Italy* from *Germany* and *France*: It cost *Hannibal*, the *Carthaginian General*, nine Days before he got to the Top of them; and 15 in marching over them; wherein he lost vast Numbers of both Men and Beasts, tho' he mollified the *Rocks* with *Vinegar*, and cut them down with Iron Tools: But *Polybius* and *Livy* say, that the *Italians, Gauls*, and others past and repast them, long before this famous Expedition of *Hannibal*; which was about 180 Years before the Incarnation. Here, imaginary

Mountains of Fire, by a *Fig. of Rhet.*

- Line 621. *Fens*; *Sax.* *Dut.* *O.E.* from the *Lat.* i. e. *Lands of Hay*: Because it abounds more there, than on the *Hills*. A *Fen* is a moorish, low and wet Ground.

Line 622. *Universe*; *Fr.* *Ital.* *Lat.* i. e. *All*: The whole World. Here, a *World of Death*. A beautiful Expression, by a *Fig. of Rhet.*

Line 628. *Hydras*; *Lat.* *Gr.* i. e. *Waters*. *Hydra* is a monstrous and excessive *Water Serpent*; feigned with 50 Heads. It is said, that *Hercules* tamed this *Monster* in the Lake *Lerna*, between *Argi* and *Mycene*. It is an Emblem of *Sin*, *Error* and *Heresy*.

Chimæras; *Lat.* *Gr.* i. e. *Goats*: A *Chimera* was another *fabulous Monster*, said to have had the *Head of a Lion*, the *Belly of a Goat*; and the *Tail of a Serpent*. It was only a Mountain of *Lycia*, a Branch of the M. *Taurus* in *Asia*; whose Top did cast out *Flames*, and abounded with *Lions*, in the Middle there was good Pasture for *Goats*; and at the Bottom of it were many *Serpents*. It signified the violent *Nature* of the *Floods*.

Line 629. *Mean*.  Obs. The long *Digression* is ended. Now *Milton* returns to describe *Satan's* grand *Enterprize*, who is here called the *Enemy of God and Man*, by a *Fig. of Rhet.*

Line 632. *Explores*; *Lat.* searches out diligently, seeks out narrowly and exactly.

Line 634. *Shares*; *Sax.* *O.E.* i. e. To share or pare. Here, *Satan* flies over the Deep with a steady Wing, like a *Ship* in full Speed, by a *Fig. of Rhet.*

Line 637. *Æquinoctial*, of the *Æquinox*; *Lat.* i. e. Equal Night and Days. An Astron. T. Here, the *Trade Winds*, that blow in September and March; when the Days and Nights are of equal Length.

Length. The *Autumnal Equinox* is on the 11th of September, and the *Vernal Equinox* on the 10th of March.

Line 638. Bengala, vulg. Bengal. Indian. The antient Name was *Beng.* i. e. *Water*; for as the *Waters* overflows some Parts of that Country, the People made their *Fields* into Beds of 15 Yards square, and two Yards high; which they called *Ala*; hence, came *Bengala*, i. e. an *overflow'd Country*. A large Kingdom in the *East-Indies*, belonging to the *Great Mogul*, extending upon the Gulf of *Bengal*, about 160 Leagues in Length, and more in Breadth. One of the most fruitful and pleasant Countries of the World; for all Sorts of *Commodities*; therefore it is called the *Storehouse* of *Afia*; well-watered, and abounds in *Canals*; thro' it the great River *Ganges* runs, and discharges itself into the Bay of *Bengal*. The Rivers abound with *Crocodiles*, &c. the *Inlands* with *Elephants*, &c. The *Europeans* have a vast Trade there. This *Gulf* is 800 Leagues over, thro' it the *Europeans* sail to and from *India*.

Line 639. Ternate; Ind. The Chief of the five *Malacca* or *Molucca Islands* in the *East Indian Sea*, by which the *Europeans* sail to and from the *East Indies*, viz. *Ternate*, *Tidore*, *Machian*, *Moties* and *Bachian*. They lie near the *Line*, and abound with *Spices*. The *Arabs* first began to trade there, then the *Muhammedans*; now they belong to the *Hollanders*, since they expelled the *Portuguese* and *Spaniards*, A. D. 1641. The *Natives* are mostly *Heathen Idolaters*.

Tidore, or Tidor; Ind. Another of the *Malacca Islands*, near to *Ternate*, separated only from it by a narrow Channel.

Line 640. Drugs; Fr. Sp. Dut. All Kind of *Simples*, for *Physick*, *Painting*, *Dying*, &c. also *Spices*, *Fruits*, &c. All which grow in *India* in *vast*

vast Plenty, and are imported from thence into Europe.

Trading-Flood ; The Indian Ocean, where the Trade-Winds do blow, by a Fig. of Rhst.

Line 641. Ethiopian, of Ethiopia ; Lat. Gr. i. e. Burnt in the Face. Heb. Chus. i. e. Black, from Chus, the Son of Cham, who first peopled it. Ethiopia is a large hot Kingdom of Africa, in the Torrid Zone, therefore the People are Sun-burnt, tawny and black ; about 3600 Miles in Length, and 2180 in Breadth. It is about one half of all Africa. Here, the Southern Ocean, which washeth it, and thro' which the European Merchants pass, as they go to and come from the East-Indies, China and Japan, &c.

Cape ; Fr. from the Lat. i. e. A Head, a Geogr. T. An high Mountain or Head Land running into the Sea ; Here the Cape of Good Hope, upon the Point of Africa to the South, whether the O. Phœnicians and others past it or no, is uncertain ; but it was first discover'd to the Moderns by Bartholomew Dias, a Portuguese, A. D. 1454. Vasq. de Gama arrived at Calecut, May 20. A. D. 1498. It is called by them Cabo de Bona Esperanza : Because they had good Hope of a Passage to the East Indies by doubling that Cape, as afterwards it did appear. The Dutch purchas'd it of their Kings, founded a strong Fort there. A. D. 1651, and held it ever since. Some call it the Cape of Tempests ; because they are very common thereabouts.

Stemming ; Teut. Lat. Gr. A Sea-Term. A Stem is the Stalk of an Herb, Flower, Fruit or Tree ; the Prow, Forecastle or Head of a Ship. Here, working and turning the Heads of their Ships stoutly to the South-Pole, as they sail to Europe. Cutting the Waves with the Stem of their Ships.

Line 645. Thrice Threefold ; i. e. There were nine strong

strong Gates of *Hell*, here described.

Line 648. *Before*; *before* here denotes *Nearness*; i. e. *Near* or *over-against* the *Gate of Hell*, whether within or without; for they were then within. See B. X. 231.  **OBS.** Here is a sublime *Description* of *Sin* and *Death* in the most horrible *Deformity*; tho' they were not yet in *Being*, there was a *Possibility* of them, and so are rightly here made *Guardians* of the *Gates of Hell*; but more fully described after the *Fall of Adam*, when they broke loose and tyrannized over *Mankind*.

Line 652. *Voluminous*; *Fr.* *Lat.* i. e. *Turning* or *twisting*, like the *Windings* or *Turnings* of a *Serpent*. *Here*, large, great and *vast*.

Line 655. *Cerberean*; Belonging to *Cerberus*; *Lat.* *Gr.* i. e. *A Devourer of Flesh*. i. e. As wide as those of *Cerberus* the *Dog*, that kept the *Gates of Hell*, who had three, some say fifty, and *Horace* says 100 Heads; signifying his greedy and devouring Nature. The *Fable* represents *Time*, which devours all Things; the three *Heads*, *Time past*, *Prefent*, and *to come*. Others mean *Death* and the *Grave*. Prov. 30. 15, 16. And the Yelling of this *Monster* represents the *Stings* and *Duns* of a guilty *Conscience*, which haunt and lash the *Criminal* continually and for ever.

Line 656. *Peal*; *Fr.* from the *Lat.* The Ringing of Bells, discharging of Guns from a *Battery*; the Barking of Dogs. *Here*, the most dreadful and terrible *Noise* of those Hellish Monsters, *Sin* and *Death*; by a *Fig.* of *Rhet.*

Line 657. *q. Lust*; *Sax. O. E. Poet.* *As you list*, i. e. *As you will* or *desire*. *Here*, when they incline or have a Mind to creep into her *Womb*, as the young *Shirks* do, when frightened.

Line 660. *Scylla*; *Lat.* from the *Gr.* i. e. *Vexation*

tion and Disturbance. *Scylla* was a frightful Rock in the Sea between Italy and Sicily; so called from *Scyllis*, a Castle on the Italian Shore, upon which the Waves made a Noise, like the Barking of Dogs, which terrify'd Sailors: Or *Scylla*, the Daughter of *Phorus*, who was poisoned by *Circe*, and changed from the Waist down into strange and frightful Monsters; wherefore she threw herself into the Sea. All these Monsters were not so terrible, as the Stings of Sin and a guilty Conscience are to all Sinners.

Line 661. Calabria; Lat. from the Gr. i. e. Good and fruitful. A very fine fruitful Country on the outmost Part of Italy, facing Sicily, and divided from it by a narrow Strait: It is almost an Island, yields Fruit twice in the Year, and is about 60 Miles wide, called now *Torre de Laber*; i. e. The Land of Calabria, by an Abbreviation of the old Name.

Trinacrian, of *Trinacria*; Lat. from the Gr. i.e. Triangular; and *Triquatra*; Lat. Three-corner'd; from the three Promontories of it; Sicily. It was so called from the *Sicani* and *Siculi*, who were the antient Inhabitants. Sicily is the largest and noblest Isle in the Mediterranean Sea, facing Italy; and, as *Thucydides* says, 20 Furlongs from it; therefore it has been a Bone of Contention between the Carthaginians, Greeks, Romans, and other adjacent Nations, in all Ages to this Time. The Epithet *Hoarse*, or *Hoarée* (as in the 1st Edit.) is properly ascribed to Sicily, from the horrible Roaring of Mount *Etna*, and the tempestuous Waves of *Scylla*, *Charybdis*, &c. continually lashing the Shores of it.

Night-Hag. Sax. Dut. O. E. i. e. A Night-Witch: The Latins called it *Incubus* and *Succubus*; i. e. Lying under and over; We, the *Night-Mare*; and Physicians, *Asthma Nocturnum*.

num. The Antients thought it was a Devil, or Witch, that haunted People in Bed; in the Night; but now, it's found to be only an heavy Weight, rising from their depraved Imaginations. Horses are more subject to it, than any Creatures else. This Fable extended among all the Heathens, even to the Tatars, Moguls, and Chineſe; but was feigned to cover certain Misfortunes, crackt Reputations, to impose upon the Vulgar, and to give Origin to grand Revolutions in divers Kingdoms.

Line 655. Lapland; from the antient *Laptones*, or *Lappi*; i. e. *Silly, fōtīsh, and rāde*. The Natives call it *Lapmark*; the Germans, *Laplandi*: the Muscovites, *Lappi*; for they are an illiterate People, void of all Arts and Sciences; gross Heathens. A cold Northern Country in Europe, belonging partly to Sweden, partly to Norway, and partly to *Moscovy*; very barren and barbarous: For their dreadful Ignorance, Superstition and Malice, the People are branded with Witchcraft and other Diabolical Practices; because Satan reigns in the dark Parts of the Earth.

Witches; Brit. Dut. *Sax. O. E.* i. e. To guess at, to divine or enchant. Cunning Old Women, believed to deal with Familiar Spirits; Enchanters, Bewitchers of Men and Beasts. *Obs.* The Laplanders were formerly addicted to Magical Superstition: but it is forbidden by their Laws since they embraced Christianity; *A. D. 1275.*

Labouring; Lat. Sick; in Pain. Here the Moon in Eclipse, by a Fig. of Rhet. At this Time the Heathens beat Drums and Timbrels to relieve it.

Line 666. Eclipses; Lat. Gr. i. e. The Moon grows dark, loseth her Light, by the Force of Witchcraft, as the Heathens foolishly believed.

Other

Other Shape; Now *Death* is characterised in the eight following Lines.

Line 671. *Furies*; Fr. Ital. Sp. Lat. i. e. *Madness* and *Rage*; or Heb. *Farar*; i. e. *Revenge*. See B. I. N. 235. The three *Furies* of *Hell* were imagined to be the *Tormentors* of the *Damned*, and painted with *Snakes* about their Heads, with *Eyes* sparkling with Fire, with burning *Torches* in their Hands; tormenting the Souls of the Wicked in *Hell*: And their *Names* imply'd *Dread* and *Terror*. *Alecto*; Gr. i. e. *Incessant*, without *Rest*, never ceasing to torment: *Megæra*, Gr. i. e. *Envied*, *bated*: *Tesiphone*, Gr. i. e. *A Revenger of Murder*: *Erynnides*; i. e. *Discord* and *Revenge*; and *Serævi*, Lat. i. e. *Severe* and *Cruel*: All this was to deter Men from Sin, and shews that they believed most *dreadful Punishments* to be hereafter. Here, *Death* is said to be worse than ten of these *Furies*, and to have a *Kingly Crown*: because *Death* conquers all Flesh. The *Fable* points out the *Stings* and *Scourges* of guilty Souls.

Line 673. *Crown*; Lat. An *Ornament* of Gold, Jewels, &c. worn on the Heads of Kings, very antient, and used in all Ages and Countries. The *Crown* of the King of the *Ammonites* weighed 92 Pounds 12 Ounces; but according to others, 125 Pounds in Gold and Jewels; or was at least worth so much in those early Days; 2 Sam. 30. 12.

Line 676. *Strides*; Sax. *Dut.* O. E. Two Steps, containing five Foot; large and wide Steps.

Strode; Sax. *Dut.* O. E. i. e. *To go stridling*; to step wide. Here, he marched fiercely and boldly.

Line 677. *Th' Undaunted*, for the *Undaunted*. Read, *The Untameable Devil wonder'd what this (Death) might be*. Here the Poet is cramp'd, censured

by

by Mr. Addison, and charged by others with Arianism, as if he reckoned God, and the Son of God, among Creatures ; but without the least Ground : For these two Lines are both printed and pointed wrong ; which must be read and understood thus ;

*Admir'd, nought fear'd (God and his Son except)
Created Thing not valu'd be, nor shunn'd.*

It is a proper Sentiment for a Devil in all Acceptations.

Line 681. Whence. Here is Satan's first Address or Speech to Sin, at the Gates of Hell.

Execrable ; Fr. Lat. Accursed, abominable, detestable.

Line 683. Mis-created ; Lat. Milt. i. e. Created amiss ; ill made, ugly, deformed. Hence is our Word, *Miscreant*.

Athwart ; Teut. O. E. Across, coming in one's Way.

Line 688. To whom. Death's Reply to Satan.

Goblin ; O. Fr. O. E. i. e. To swallow up ; because they made Children believe, that the Goblins would devour them ; from the Guibelines and Guelfs, a terrible Faction in Italy and Germany ; or Sax. q. Godling : We call it Hcb-gobling, q. Rob-gobling ; contracted from Robin Good-fellow : For the Heathens complimented and worshipped the Devil with friendly Titles, that he might do them no Mischief : A Spirit, a Fantom. Here, Death, by a Fig. of Rhet.

Line 693. Conjur'd, for Conjured ; Lat. i. e. Sworn together ; bound to one another by Oath : So Men do in a Conspiracy against their King and Government, when they take an Oath to be true and faithful, that they will not betray one another ; banded, conspired, joined in League and Covenant. See Sallust of the Conspiracy of Catiline.

Line 700. *Fugitive*; Fr. Ital. Sp. Lat. i. e. *A Run-away*, a Deserter. Here, *Satan*, by a Fig. of Rhet.

Line 701. *Scorpion*: Gr. Lat. i. e. *Throwing out Poison*. A *Scorpion* is a black, short, and very poisonous *Serpent*, with a small Head like a *Craw-fish*, and a long Tail with six or seven Knots, wherewith it kills Men and Beasts: It perpetually snaps and attempts to sting, likewise haunts old Walls. A *Craw-fish*, one of the 12 Signs of the Zodiack; because when the Sun enters that Sign, the Air begins to nip and pinch Men and Beasts: The malicious *Nature* and *Tongues* of wicked Men, Ezek. 2. 6. and an *Instrument of Punishment* used among the Jews, 1 Kings 12. 11. So it signifies here; but a Devilish one.

Line 704. *Griesly*, or *Grisly*; Sax. O. E. Hideous, frightful to behold, ugly: *Griesly Terror*; i. e. *Grim Death*; by a Fig. of Rhet.

Line 706. *Deform*; Lat. i. e. *out of good Form or Shape*; ugly, ill-favour'd. See N. 683.

Line 708. *Comet*; Lat. Gr. i. e. *Hairy*. An Astron. T. A blazing Star; for it appears *Hairy* to us, as with a *Beard* or *Tail*. Hence it is called *Barbata* and *Caudata*.

Line 709. *Ophiacus*; Lat. from the Gr. i. e. *A Serpent-Bearer*. An Astron. T. A Northern Constellation, called also the *Serpent*, representing a *Man holding a Serpent* in his Hand; and consists of 29 Stars, according to Ptolomy. The Fable is taking from Hercules, who squeezed two *Serpents* to Death in his Cradle; See Ovid. Or of *Aesculapius*, whom they worshipped in the Shape of a *Serpent*. Here, the *Dragon*, a Northern Constellation, which Astronomers call *Hercules*, *Aesculapius* and *Serpentarius*.

Line 710; *Artic*; Lat. Gr. An Astron. T. The Northern

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Northern Circle, where there are two Stars that go by this Name, near the *North Pole*; the *Great Bear* and the *Little Bear*. The opposite *Pole* is called *Antarctic*, or the *Southern Pole*.

Line 711. *Pestilence*; Fr. Lat. i.e. *Eating up* and *devouring*. The *Pest*, *Plague*, an infectious and most mortal *Disease* among Men. & Obs. The antient *Astrologers* fancied that *Comets* portended *Pestilence*, *War*, *Death of Princes*, *Famine*, &c. but very foolishly, and without any solid *Grounds*; to which *Milton* alludes here. See B. II. N. 174.

Line 715. *Artillery*; Fr. Lat. q. *A terrible Art.* A *Milit.* T. All Sorts of Fire-Arms, viz. *Arrows*, *Guns*, *Mortars*, *Cannons*, &c.

Whose wide Throats

Th' Immortal Jove's great Thunder counterfeits.

Here, the *Thunder*, by a *Fig. of Rhet.*

Fraught, *Fraight*, or *Freight*; Teut. Fr. O. E. Full burdened, as *Ships* are with their *Freight*, *Lading* or *Burden*.

Line 716. *Caspian*; Scyth. from the *Caspii*, an antient People, who dwelt upon the South Side of it. The *Caspian Sea* is not a Sea properly so called, nor a *Bay* of the *Northern Ocean*, as the Antients thought; but a *Lake*; and the greatest in the World. It lies between *Persia*, *Tatary*, *Georgia*, and *Muscovy*; about 3000 Miles in Compafs; for tho' the *Volga* (which alone discharges more Waters in a Year, than all the other *Rivers* in *Europe*) and 100 *Rivers* besides, run into it; yet it hath no visible Outlet. Therefore some think it riseth up in the *Persian Gulf*, after running under Ground above 2000 Milcs.

Line 718. *Encounter*; Fr. A *Milit.* T. An Engagement. Here, a Meeting of the Clouds, which causeth the *Thunder*; by a *Fig. of Rhet.*

Line 721. *Once*. That was when the *Messias* in Person

Person encountered *Satan*. Mat. 4. Luke 10. 18.

Line 724. *Snaky*; i.e. of a *Snake*, Dut. O.E. from the Heb. *Nachath*, i.e. Subtility, Expertness, Gen. 3. 1. A Sort of *Serpent*, *Serpentine*; for *Sin* is fitly compared to a *Serpent*. Eccl. 21. 1. *Sorceress*; Fr. from the Lat. i.e. one that casteth Lots, a Fortune-Teller, a Witch, an Inchantress. Here, *Sin*, by a Fig. of Rhet. See N. 566.

Line 727. *O Father*.—Now *Sin* speaks to *Satan*, who begat *Death* of his own Daughter *Sin*.

Line 734. *One Day*, i.e. At the *Day of Judgment*, when *Jesus Christ* shall cast them both into Hell for ever. Mat. 25. 45. Rev. 20. 10. 14.

Line 735. *Hellish Pest*; i.e. The *infernal Plague*, for *Death*, by a Fig. of Rhet.

Line 737. *So strange*.—Now *Satan* makes Answer to *Sin*.

Line 743. *Fantasm*. (in the late Editions, *Phantom*) Fr. Ital. Lat. from the Gr. *Pphantasma*, signifies an *Apparition*, a *Ghost*, a *Spirit*, that assumes the Shape of Flesh and Blood, but without any Reality. That there are such, is most certain: For it was the Belief of wise Men in all Nations, Ages, Countries, the holy Scriptures, and daily Experience.

Line 746. *Portress*; Fr. Ital. Sp. Lat. A Female-Door-Keeper, i.e. *Sin*, by a Fig. of Rhet. She makes Answer to *Satan*, and is beautifully painted, in her ugly *Originals*; displeasing to God, ruining *Angels* and *Men*, agreeable to *Satan*, and bringeth forth *Death* of him.

Line 759. *Recoil'd*, for *Recoiled*; Fr. A *Milit*. T. The Run which a Gun takes, when it is discharged; Here, started back and frightened, retreated, by a Fig. of Rhet.

Line 761. *Sin*; Sax. Teut. from the Gr. i.e. To offend and hurt; for it is an Offence to God and the *Destruction*

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Destruction of Angels and Men: or from the Heb. *Aṣon*, i. e. *Death*; because it deserves *Death*, and procureth *Death* and *Destruction*, upon all that commit it: For *Sin* is a *Transgression of the Divine Law*; *Iniquity*, any wicked Action done by *Angels or Men*, the Wages thereof are *Death*, Gen. 2. 17. Ezek. 18. 4. Rom. 6. 23.

Line 762. *Portentous*; *Lat.* Betokening some sad Mischief and Evil to come; unlucky, unfortunate.

Familiar; *Fr.* *Lat.* i. e. Of a *Family*; intimately acquainted, intimate, usual, common, so *Plants* alike, are called of the same Family. See N. 219.

Line 769. *Fields*; for *Battles*, that were fought upon plain *Fields*, by a *Fig.* of *Rhet.* B. I. N. 105.

Line 770. *Rout*; *Fr.* from the *Lat.* A *Milit.* T. The Defeat or Breaking of an Army; Here, of the *Fallen Angels*.

Line 780. *Rueful*; *Sax.* *O. E.* Poet. i. e. *Full of Repentance*; lamentable, sorrowful, painful. See B. I. N. 134.

Throes, or Throws; *Sax. O. E.* The Pangs and Pains of a Woman in Child-birth. Here, the first *Conception of Sin*, by a *Fig.* of *Rhet.*

Line 785. *He*; i. e. *Death*; the Son of *Satan* by *Sin*, by a *Fig.* of *Rhet.*

Line 786. *Brandishing*; *Sax. Fr.* i. e. marking with an hot *Iron*; making a Shew with shaking and moving, shaking terribly, threatening, by a *Fig.* of *Rhet.*

Fatal; *Fr.* *Ital.* *Sp.* *Lat.* i. e. *Yielding to Fate or Death*; deadly, mortal; Here, that causeth Death to Mankind. See N. 104.

Line 787. *Destroy*; *Lat.* i. e. To *unbuild*; to throw down, to ruin what was built or set up before.

Death; *Sax.* *Dan.* *Dut.* from the *Heb.* i. e. *Void*.

or *Empty*; because it renders the *Body void* of a *Soul*. A Departure out of this Life. Death is
 1. *Spiritual*, or the Loss of original Righteousness.
 2. *Temporal*, or the Separation of *Soul* and *Body* for a Time. 3. *Eternal*, which consists in the Separation of *Sinner's* from the Enjoyment of God's Love and Favour for ever. 4. Of *Afflictions*, for the deadly *Plagues* upon *Pharaoh* are called, a *Death*. Exod. 10. 17. All these are the miserable Effects of *Sin*, who can love it?

Line 789. *Caves*; Fr. Lat. Hollow Places, Dens, dark Holes, Pits. Here, hollow Corners in Hell, by a Fig. of Rhet.

Line 792. *Mother*; Sax. Dan. Lat. from the Gr. i. e. *Not to tear*, i. e. to love dearly; a Woman, that hath brought forth a Child. See B. I. N. 505.

Line 794. *Ingendering*; Fr. from the Lat. Begetting. Here, conceiving, by a Fig. of Rhet.

Line 795. *Yelling*; Dut. Sax. O. E. Formed of the *Sound*: Making a terrible Noise, *Howling* like the Cries of *Wolves*, *Dogs*, &c. in the Night. *Yelling Monsters* are the *Stings of Sin* in the guilty Mind.

Ceaseless; Fr. from the Lat. *Milt.* i. e. never ceasing; not leaving off, never giving over, never at an End.

Line 800. *Repast*; Fr. from the Lat. Food, Nourishment, Entertainment.

Line 804. *Son and Foe*; for Death is the Product and Destruction of *Sin*. 1 Cor. 15. 56, 57.

Line 808. *Morsel*; Fr. from the Lat. A Bit, a Mouthful or Meal. Here, an *unpleasant Object*.

Line 811. *Arrow*; A Milit. T. Sax. from *Arundo*, Lat. i. e. a *Reed*; because *Arrows* were first made of *Reeds*. Obs. *Bows* and *Arrows* were the first *Arms* that were made Use of; and were one of the first *Instruments of War*; as they are still among

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among the wild Americans and others. See Gen. 21. 20. 27. 3. Arrows were also used in *Divination*, to know which Nation or City an Enemy might first attack; and it was called *Bellomancy*. See Ezek. 21. 21. This was used in Arabia, 'till the Propagation of *Muhammedism*.

A Dart; Here Death, or the Sting of Death, by a Fig. of Rhet. See N. 672.

Line 812. Invulnerable; Fr. Ital. Lat. i. e. That cannot be wounded, hurt or killed; so it is said, that the Body of Achilles was invulnerable, except only the Heel, by which his Mother held him, when she dipp'd him in the Styx.

Line 813. Dint; Sax. O. E. q. Dent, the Impression of a Blow; A Blow, a Stroke or Wound. Here, the Power and Force of Death's Stroke, by a Fig. of Rhet.

Line 815. Lore; Sax. O. E. A Lesson, Direction, Advice. Here, what was proper for him to say. Read, *The subtle Fiend soon learned his Lesson*.

Line 817. Dear; Satan's supposed Answer to Sin.

Line 818. Pledge; Fr. Lat. i. e. To please or pacify; because it assures a Man of having his Money again. A Surety, a Pawn, an Insurance. Here, a Token, a Proof for the Effect.

Line 827. Uncouth; Sax. O. E. harsh, terrible, unpleasant, dismal.

Line 828. Lonely; Sax. Milt. Alone; solitary, by one's self, without a Companion.

Line 829. Unfounded; Lat. i. e. That hath no Foundation; was not created or made at the Beginning. *The unfounded deep*, and void Immense for Immensity, denote the same Thing, by a Fig. of Rhet.

Line 830. Quest; Fr. O. E. from the Lat. A Search or Enquiry after something, an Inquest.

Line 831. Concurring; Ital. Fr. Sp. Lat. i. e. Running together; agreeing, answering one another, by a Fig. of Rhet.

Line

Line 833. *Pourlieus*; Fr. i.e. A pure Place. A Low T. A Place or Ground adjoining to a Forest; Here, the Borders or Neighbourhood of Heaven, or at least nearer to it than Hell is, by a Fig. of Rhet.

Line 836. *Surcharg'd*, for *Surcharged*; Fr. i.e. Overcharged; Overstocked with too many Inhabitants.

Line 842. *Buxom*; Sax. O. E. Yeilding, opening, pliable. See Wisdom 5. 11. 12.

Imbalm'd, for *Imbalmed*; Fr. q. Laid in Balm; Scented with Myrrh, Aloes and other sweet scented Drugs and Spices; to preserve dead Bodies for a long Time, after the Manner of the Egyptians. The Jews took up fifty Days in imbalming Jacob, and the old Egyptians seventy Days in dressing the dead Bodies of their Kings, as Herodotus relates; these we call Mummies. This is used in Physick, also for inward Bruises, &c. See Gen. 50. 2. B. I. N. 774. Here, scented, by a Fig. of Rhet.

Line 847. *Maw*; Sax. O. E. The Stomach. Here the same as *Famine*; by a Fig. of Rhet.

Line 850. *The Key*. Here is Sin's supposed Reply to Satan's foregoing Speech.

Line 861. *Agony*; Fr. Sp. Dut. Lat. Gr. i. e. An inward Strife and Contention. Here, the everlasting Anguish and Tortures of Sin stinging the guilty Mind; by a Fig. of Rhet.

Line 869. *Beseems* for *Seems*; by a Fig. of Gram. Sax. Teut. Poet. i. e. Fit to be seen; Becomes, suits, is agreeable.

Line 870. *Daughter*; Sax. Dut. A Female Child. Here, Sin, the Issue of Satan, by a Fig. of Rhet.

Line 873. *Rouling*, or *Rolling*; Dut. Fr. from the Lat. To make up in Roll's or Bundles. Here, turning, twisting, as Serpents tumble about.

Train; Fr. from the Lat. See 478. Here, the Snakes

Snakes and Serpents, wherewith Sin is described
Line 650. 660.

Line 874. Portcullis; Fr. i. e. A sliding Gate or
Door. A T. of Fortif. A Draw-bridge. Read,
*She immediately raised up the vast Draw-bridge
of Hell.*

Line 879. Unfastens; Sax. Milt. i. e. Loosens.
Here, unlocks, opens.

Line 880. Impetuous; Fr. Sp. Ital. from the Lat.
i. e. Full of Force or Violence. Violent, furious,
forced; i. e. With a most violent Rebound,
like that of a great Gun, when discharged.

Jarring; Fr. A Word formed from the grating
Noise of the Hinges of weighty Doors moving.

Line 881. Grate; Fr. Properly to scrape on a
Grater; to fret or vex. Here, to squeeze, to
crack, or produce a thundering Noise.

Line 883. Erebus, Lat. Gr. i. e. Covered by the
Earth, or under the Earth. Another Name of
Hell, among the Poets.

Line 889. Redounding; Lat. Abounding, over and
over, over-much. Here, a vast Smoke.

Ruddy, Sax. O. E. from the Lat. i. e. Some-
what Red; of a bloody Colour; such as the
Fire resembles.

Line 891. Heary; Sax. O. E. i. e. Grey; because it is
old. Here, rough, raging, disturbed. See
Job 41. 32.

Line 892. Illimitable; Lat. Milt. i. e. That can-
not be limited or measured; boundless, without
Limits or Bound. Without Dimension, and Il-
limitable, denote the same Thing, by a Fig.
of Rhet.

Ocean; Lat. from the Gr. i. e. Swift; because of
it's swift and violent Motion; the general Col-
lection of Waters; the main Sea, which sur-
rounds all the Dry Land. Here, Hell.

Line 896. Anarchy; Lat. Gr. i. e. Without Go-
vernment

vernment ; Mis-rule, Disorder, Confusion. See B. I. N. 42.

Line 900. Embryon ; Lat. Gr. i. e. sprouting out. An *Anat* T. A Child in the Womb, or any imperfect shapeless Creature. Here, the imperfect Particles of the first Matter.

Atoms ; Lat. Gr. i. e. Indivisible. A *Philos.* T. Small Particles of Matter, so little, that they cannot be divided into any lesser Parts ; *Motes* in the *Sun* and *Air*.

Line 901. Clans ; Brit. Companies or Tribes of People dwelling together, all of one Surname, and under one *Ls. a.* or Chief ; as in the Highlands of North Britain, Tatary, India, Africa and America. Here, Parties and Factions of Atoms jumbling together ; by a Fig. of Rhet.

Line 904. Barca ; Carthag. i. e. A Desert ; or from *Amilcar Barca*, the Father of *Hannibal*, who is said to have founded it. A large, sandy, barren and dry Country in Africa ; so called from the capital City of it, lying on the West of Egypt, on the Mediterranean Sea, between Egypt and Tripoli, 600 Miles from East to West, and 120 Miles from South to North : Others call it the *Sandy Lybia* : The chief City is 550 Miles from Alexandria in Egypt. *Barca* separates Egypt from *Cyrene*.

Cyrene ; Carthag. from *Cyrene* ; i. e. a Fountain, which springs from a Mountain of the same Name there ; a very barren sandy Province of Lybia, towards the Great Syrtis, lying upon the Mediterranean Sea near Egypt. *Cyrene* was built by *Battus the Lacedemonian*, from whom the Inhabitants were called *Battidae*, and gave the Name to the whole Country. It strove once with *Carthage* for some Privileges. In the most Southern Part of it stood the famous Temple of *Jupiter*

Jupiter Ammon; and was the Birth-place of *Simon*, who carried our Saviour's Cross to Mount *Calvary*, Mat. 27. 32. *Cyrene* was also called *Pentapolis*; Gr. because it contained five fine Cities of old.

Torrid Soil. For the hot, scorched, and dry Land of *Cyrene*, by a Fig. of Rhet.

Line 905. *Levy'd*, for *Levied*; Fr. *Lat.* A *Milit.* T. i. e. *Raised*; lifted up. Here the *Dust* driven to and fro, by a Fig. of Rhet.

Line 907. *Umpire*; Fr. *A Law T.* An Arbitrator or Judge in any Affair, that is referred to him for his final Determination. Here, *Chaos*.

Line 908. *Decision*; Fr. *Lat.* A Determination, an End of the Difference between contending Parties.

Line 919. *Frith*; *Sax. O. E. Lat.* A *Geogr. T.* The Mouth of a River, or a narrow Sea between two Lands. Here, *A Stop in Hell*, by a Fig. of Rhet.

Line 920. *Peal'd*, for *Pealed*; Fr. from the Gr. Here, made deaf, as with the Ringing of a Peal of Bells. See Note 656.

Line 922. *Bellona*; *Lat. i. e. The Goddess of War.* A Deity among the Old Romans; the Mother, Sister, and Wife of Mars. She had many Temples, Priests, Sacrifices, Statues and Honours paid her; and was painted with a furious Countenance, holding a Trumpet, a Whip, and sometimes a Lighted Torch; to shew the Dismal Effects of War. In Time of Peace, her Temple was shut up. See *Virgil*, &c.

Line 923. *Battering*; Fr. i. e. Beating down. The Antients had Engines made of Iron, &c. called *Battering Rams*; instead of which we have Gunpowder, Cannons, Bombs, &c. for beating down, Castles, Cities, &c.

Raze; Fr. from the Lat. To shave, make smooth. Here,

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Here, to destroy and lay Cities even with the Ground.

Line 926. *Mutiny*; Fr. Ital. Sp. from the Lat. A Milit. T. A Murmuring and Sedition of Soldiers against their Officers. Here, Confusion and Uproar among the Elements in the Air, by a Fig. of Rhet.

Axle; Sax. Lat. Gr. i. e. Going round; A Geog. T. An Axe-Tree. Here, an imaginary Line drawn thro' the Center of the Earth, from the North to the South Pole; upon which the Earth is supposed to move, in its Diurnal Motion from East to West.

Line 927. *Vannes*, or *Vans*; Fr. Lat. Winnowing Vans or Fans. Here, Satan's Wings, supposed to be as large as the Sails, of a Ship; by a Fig. of Rhet. Read, Satan at last did spread his Vannes as broad as Sails of a Ship for his Flight.

Line 928. *Surging*; Fr. Lat. Rising, ascending, or swelling. Apply'd to the Waves of the Sea. Here, to the Smoke.

Line 929. *Spurns*; Sax. O. E. Kicks or strikes with the Heel or Foot, as Beasts do; by a Fig. of Rhet.

League; Fr. Sp. Ital. Gr. i. e. White; from a White Stone, set up at the End of each Mile, beginning at the Market-place of a chief City, as Rome; and such was London Stone. A Geog. T. A League contains three English Miles, and is generally the Reckoning used at Sea. See B. I. N. 87.

Line 932. *Vacuity*; Fr. Lat. Emptiness, any empty or void Space. Here, the Abyss, between Heaven and Hell. See N. 835.

Line 933. *Fluttering*; Sax. from the Lat. Shaking, moving, or beating the Air, as Birds do when they fly upwards; by a Fig. of Rhet.

Pennons;

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Pennons; Lat. Feathers, Wings. Read, his vain or useless Pennons.

Plumb; Fr. Lat. i. e. Like Lead; directly down, as a Plumb-Line. Vulgarly, Plump, but wrong.

Line 934. Fathom; Sax. Dut. Teut. i. e. A Thread. A T. of Mensuration. A Measure of six Feet.

Line 935. Rebuff; Ital. Fr. A violent Repulse or Blast of Wind; the Rebounding of a Ball, a back Blow.

Line 936. Instinet; Lat. i. e. Pushed forwards; inspired, blown up, kindled, inflamed.

Nitre; Lat. Gr. from the Heb. i. e. Washing. A Chym. T. A most violent Salt, full of Spirit, whereof they make Gun-Powder, &c: otherwise call'd Salt-petre.

Syrtis; Lat. Gr. i. e. Drawing or sucking in. A sinking Quick Sand with Mud in the Sea; whereof there are two in the Mediterranean Sea. The greater, near Tripoli to the East, is 425 Miles in Compas; the lesser on this Side to the West, 190 Miles round. See Acts 27. 17. they are distant about 225 Miles. The Goodwin Sands are such.

Line 940. Fares; Sax. Teut. O. E. i. e. To travel; journeys on, passes along. So we say a Way-faring and S.a-faring Man.

Line 941. Crude; Fr. Ital. Sp. Lat. Raw, soft, undigested.

Consistence; Fr. Ital. Span. Lat. i. e. An hanging together. Here, the beggy Substance of the Abyss.

Line 942. Behoves Sax. Dut. Ital. from the Lat. To become, it is necessary, it is requisite for Satan now to have Oars and Sails, for Expedition.

Line 943. Gryphon, Griffin or Griffon; Lat. Gr. i. e. To gripe fast or squeeze. A fabulous, terrible and rapacious Bird, said to be partly like an Eagle, partly like a Lion; Guardians of hidden

den Gold and dedicated to *Apollo*, the God and Maker of Gold, i. e. The Sun with the Heat of his Rays. To this *Monster* the Poet resembles *Satan*, in this *Digression*.

Line 945. *Arimaspian*; *Scyth.* from *Ari*. i. e. *One* and *Maspos*, i. e. *An Eye, One-Eyed*; a People of *Scythia* or little *Tatary* in *Europe*, said to have had *one Eye*. The Truth is, they were expert Archers, who shut *one Eye*, that they might with the more Exactness hit the Mark. *Alexander the Great* subdued them. They had continual War with the *Gryphons*, who (as they fancied) were *Keepers* of their *Gold* and *precious Stones*; which abounded in the Sands of the River *Arimaspus*. The antient *Egyptians*, and some to this Day, believed, that *Demons* guarded *hidden Treasures*. To this the Poet alludes here.

Line 946. *Purloin'd*, for *Purloined*; *Fr.* i. e. To pick the *Fat* of the *Loins*. Here, had pilfered or stollen the *Gold*, supposed to be kept by these watchful *Monsters*.

Dense; *Lat.* *A Philos.* T. Thick, close, opposite to *Thin..* Here, *solid Ground*.

Rare; *Fr. Lat.* *Thin.* Here, the Water, Moor or Bog, i. e. *Satan* marches every where, and makes his Way thro' all Places, dry or wet, thick or thin,

Hibbub; *Sax. O. E.* A Word coined from the Sound, as *Bomb*, *Neigh*, *Tingle*, &c. An Uproar, Tumult or Confusion of mobbish People got together, about they knew not what or wherefore.

Line 952. *Stunning*; *Sax. Fr.* from the *Lat.* An astonishing Noise; we say *stunned* or made *stupid* by a Blow, a loud Noise.

Plies; *Fr.* from the *Lat.* A *Sea T.* To bend or give way. Here, travels or goes on fiercely. See N. 640.

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Line 960. *Pavilion*; Fr. *Sax*. from the Lat. *A paved Place*; A Tent of State. ☐ Obs. The Poet here fancies *Chaos* to be an *Infernal Prince*, now attended with all the following *Ministers of State*, in the *Regions below*, by a *Fig. of Rhet.*

Line 962. *Sable*; Fr. A T. of *Herald*. A *Sable* is a black coloured Beast. Here, *Dark Night* in her black or dark Dress; by a *Fig. of Rhet.*

Vested; Fr. *Lat.* Cloathed, dress'd, adorned. ☐ Obs. *Eldest* is a proper *Epithet* for *Night*: because *Night* or *Darkness* was before *Light* and all Things else: for *Light* could not exist till it was made; but *Darkness* is the only *Privation* or *Want of Light*.

Line 964. *Orcus*; Lat. from the Gr. i. e. *An Oath*: because the *Supernal Gods* made their *Oaths* by *Orcus* (as well as by *Styx*) another Name of *Hell*.

Addis; commonly called *Hades*; Lat. Gr. i. e. A *dark, hidden and invisible Place*; the same as *Orcus* or *Hell*; by a *Fig. of Rhet.* In *Holy Writ* and sacred *Anthors*, it is esteemed to be the *general Receptacle of all Souls departed this Life, in a State of Expectation, till the Day of Judgment*. Here, another *Infernal Prince* with *Chaos*.

Line 965. *Demagorgon*; Lat. from the Gr. i. e. *Beholding the Gorgon*, which none could do but He; for she turned all Things that looked on her into Stones. See N. 611. By the *Hermetic Philosophers*, it is a *Term*, to express the *first Matter*, which is always undetermined, admitting of no Multiplication, and without which their *Ground-Work* cannot be perfected. Here, the Chief of the Gods below, a Commander of the *Infernal Princes*, a very dreadful and terrible one, as *Beel-zebub*. It signifies the *Spirit of the Earth* that produces all Things.

Rumour; Fr. *Ital. Span. Lat.* i. e. *Rushing, A flying Report*. Here, another *Infernal Prince*.

Line 966. *Tumult*; q. *Tinior Multus*. *Lat.* i. e. A greater swelling Fear; a Trouble, Broil, Up-roar or Mutiny. Here, another *imaginary Prince* below.

Line 967. *Discord*; *Fr. Lat.* i. e. *Of a different Heart*; Disagreement, Variance, Animosity. Here, another of them: for the old *Poets* made her a *mischievous Deity*, with fiery Eyes, a pale Countenance, black Lips, with a Dagger in her Bosom; and *Jupiter* banished her out of Heaven for her Ill-Nature. See *Homer* as to this Epithet. *Varius*; *Fr. Ital. Span. Lat.* from the *Heb.* Be-spotted. Different, manifold, disagreeing.

Line 976. *Path*; *Sax. Dut. Teut. Gr.* from the *Heb.* i. e. To trample. A Track, a Way or beaten Road, a Foot-Way.

Line 978. *Dominion*; *Fr. Ital. Span. Lat.* Government, Jurisdiction, Kingdom. Here, some Part of the *Abyss* or *Hell*.

Line 980. *Profound*, for *Profundity*; *Fr. Ital. Lat.* i. e. Deep, without a Bottom; any deep Place. Here, the *Depth* of the *Abyss* or *Hell*.

Line 982. *Behoof*; *Sax. Dut. O. E.* A Benefit, Advantage, Interest. See N. 942.

Line 983. *Usurpation*; *Fr.* from the *Lat.* A Seizure, taking violently what belongs to another.

Reduce; *Fr. Lat.* To bring back again to the former State and Condition.

Line 986. *Erect*; *Lat.* i. e. To raise up, to set up, to display.

Standard; *Fr. Ital.* from the *Lat.* i. e. Extended or stretched out. A Milit. T. a large extended *Banner*. Here, Rule, Authority, Government; the same as *Sway*, by a Fig. of Rhet. See B. I. N. 739.

Antient; *Old.* *Obs.* This Epithet is very proper, but it is four Times repeated in this Page, which would be a Blemish in any Poet but *Milton*.

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Line 988. *Anarch*; Lat. Gr. i. e. without a Governor; A Prince of Confusion, Disorder and Misrule. Here, *Chaos*, by a Fig. of Rhet. Read, *The old Anarch*, &c. N. 896.

Line 989. *Faultring*; Dut. Span. O. E. Falling, failing, stumbling or stopping in Speech.

Line 1001. *Intestine*; Lat. i.e. Inwards. Lat. A T. of Anat. i. e. within the Bowels; inwardly, i. e. Wars within a Kingdom, Civil War.

Line 1013. *Pyramid*; Gr. i. e. A Fire, a Geom. T. A *Pyramid* is a Heap of square Stones, rising up like a Flame of *Fire* in four Squares. There are about 80 *Pyramids* near *Grand Cairo*, in *Egypt*, the Wonder of the World to this Day, tho' they have stood 4000 Years, and may continue as long again; three of them are very large, besides many small ones. The *Arabs* call them *Dgebēl Pharaon*, and the *Turks* *Pharaon Deglary*, i. e. *Pharaoh's Hells*. Mr. *Lucas* saw above 20,000 *Pyramids* near *Cæsarea* in lesser *Asia*. There are many in *Tatary*; and our *Histrians* mention some ancient defaced *Pyramids* near *Glastenbury*. They were erected for funeral Monuments among the Antients, and were used in many Countries.

Line 1014. *Expanse*; Lat. i. e. stretched out; the Air, the Firmament; which is extended over us. *Job* compares it to a *molten Looking Glass*. 37. 18. And *David* to a *Curtain* or *Tent* extended. *Psal. 104. 2.* See B. I. N. 225.

Shock; Dut. Fr. A Brunt, an Onset, Encounter, Engagement in a Fight, by a Fig. of Rhet.

Line 1017. *Argo*; Lat. Gr. i. e. *Swift*: because of her *swift sailing*; being rowed with 50 Oars, which was a new Invention of *Jason*; or from the *Builder* of it; and *Cicero* derives it from the *Argives* or *Greeks*, who sail'd in it. The Ship wherein *Jason* and other valiant *Greeks* made a

famous Expedition to *Colchos*, now *Mingrelia*, *Georgia* and *Iberia*, upon the *Pontus*, to bring from thence the *golden Fleece* into *Greece*. The Expedition of the *Argonauts*, celebrated in antient *History*, was in the Reign of *Egeus*, King of *Athens*, about *A. M. 2714*. Before *Christ 1284*. It was no more than a bold and new *Voyage* to bring Home fine *Wool*, the valuable Commodity of that Country, as the *British Wool* is now: or carrying off the Treasure of the King of *Colchis*, which consisted of Gold, gathered out of the Rivers, by the Help of a *Ram's Fleece*; because *Gaza*, *Heb.* signifies a *Treasure* and a *Fleece*: The two *Bulls* and a *Dragon* were the two *Walls* round the *Castle*, and a *Brass Gate*: For *Sour*, *Heb.* signifies both a *Bull* and a *Gate*; *Brass* and a *Dragon*.

Line 1018. Bosphorus, Bosporus or Bosperus; Lat. from the Gr. i. e. The Passage of an Ox, as we say Oxford. A Passage into the Euxine Sea, by Constantinople, thro' which Jason pass'd with much Difficulty and Danger in this Voyage. It is so strait and narrow, that Cattle swim over it, and they hear the Cocks crowing and Dogs barking from one Side to another. Now Stretti di Constantinopoli, Ital. i. e. The Straits of Constantinople. See Val. Flaccus, about the Expedition of the Argonauts.

Justling; Lat. q. Juxta se jungens, i. e. To put close together; to shake, jog or shove: because the Rocks are near to one another, in that narrow Sea, called the Euxine and Black Sea.

Line 1019. Ulysses; Lat. Gr. i. e. All Strength, robust; or contracted from his original Name, Odusseus, Gr. i. e. The publick Road: because his Mother, overtaken in a violent Rain, was delivered of him on the Highway. The Son of Laertes, Prince of Ithace and Dulichia, Islands in

the *Ægean Sea*; an eloquent, cunning Greek, celebrated by *Homer*, *Virgil*, *Ovid*, &c. After the Siege of Troy, he is said to have suffer'd divers Hardships for 10 Years more in his Return Home, particularly passing by Sicily, between these two dangerous Gulphs.

Larboard; *Sax.* *q.* *Lever Board*, from the *Lat.* *Lævus*: i. e. the *left Side*. A *Sea T.* The *left Hand Side of a Ship*, when one faces the *Head* of it.

Line 1019. *Charybdis*; *Heb.* i. e. *A Gulf of Perdition*; *Lat.* from the *Gr.* i. e. *Gaping and sucking in*. A very dangerous Part of the Sea of Sicily, between *Messina* and *Italy*, where divers *Ships* have been *sucked in*; and *Ulysses* had much ado to escape *Drowning*.

Whirlpool; *Sax.* *Dut.* *Lat.* A very deep *Gulf*, in which the Water is continually turning round. Here, *Scylla*, by a *Fig. of Rhet.* See N. 660.

Line 1025. *Track*; *Fr.* *O. E.* from the *Lat.* The *Print of a Foot*, the *Mark of a Wheel*, a *Foot-step*. Here, an *easy Passage or Way* forwards and backwards, from *Hell* to the *Earth*; by a *Fig. of Rhet.*

Line 1038. *Verge*; *Fr.* from the *Lat.* i. e. A *Staff* or *Rod*; because the *King's Officers* have a *White Rod*, to denote their Authority. The *Compass* or *Bounds* of the *King's Court*. Here, the *utmost Bounds of Heaven*; by a *Fig. of Rhet.*

Line 1040. *Hostile*; *Fr.* *Lat.* i. e. *Of an Enemy*. *Hostile Din* signifies the *Noise* or *Shout* of *Armies*, when they began the *Battle*. See *1 Sam.* 17. 20. N. 337. and *B. I. N.* 541. and N. 668.

Line 1042. *Wafis*; *Sax.* *O. E.* from *Waves*; moves, passes, goes quickly over the *Waves* of the *Abyss*.

Line 1044. *Port*. Here, a *Harbour*, where *Ships* ride

ride secure from Storms. See B. IV. N. 869.
Shrouds, or *Shrowds*; *Sax. O. E.* A T. of *Navigat.*
Ropes that support the *Masts* and *Sails* of a *Ship*,
and are like *Ladders*, to go up to the *Top* of
the *Masts*.

Tackle, or *Tackling*; *Br.* *Takyl-llong*, *Dut.* *Sax.*
O. E. from *Tack*; i. e. *To fix or tye to*. A *Sea*
T. The small *Ropes* of a *Ship*, wherewith all
weighty Things are *heaved in and out*.

Line 1045. *Waste*; *Sax. Dut.* from the *Lat.* i. e.
Vast or *Great*; empty, void, desolate. Here,
the thinnest Part of Air in the *Abyss*; by a
Fig. of Rhet.

Line 1048. *Circuit*; *Lat.* i. e. *Going round about*.
A Compass. Here, the Extent of *Heaven*.

Undetermin'd, for *Undetermined*; *Lat.* i. e. *Not*
determined; not discovered or answered. Here,
It is not found out, measured, or known by
Men, whether the *Supreme Heaven* be *Square*
or *Round*.

Line 1049. *Opal*, of *Opalos*; *Lat. Gr.* i. e. *Of*
the Eye. A precious Stone, almost of all Co-
lours, said to be good for the Eyes: i. e. The
Floors of *Heaven* were paved with such shining
Stones. See Rev. 21. 21.

Line 1050. *Saphir*; *Lat. Gr.* from the *Heb.* i. e.
Numbered; because one must pay down very
dear for it. A very clear, hard, and precious
Stone, of the Colour of the Sky, with Sparkles
of Gold, and the hardest next to a *Diamond*:
It was put into the *Breast-plate* of the *High-*
Priest; Exod. 28. 18. Rev. 21. 19.

Line 1051. *Chain*; *Fr.* from the *Lat.* i. e. *Hold-*
ing Captives, Dogs, &c. A Link of Iron one
within another. Here, *Jupiter's Golden Chain*,
which the Poets spake of, whereby they meant
Divine Providence. See *Virgil*, *Lib. 12.*

Line 1053. *Magnitude*; *Fr. Lat.* Greatness. Here,
Stars

Stars of the least Size, the smallest of them.

Line 1055. *Hies*; *Sax. O. E.* q. *Rises on high*; i. e. *Satan* makes great Haste and Speed towards the *Heavens*, in Order to find out *Man*, lately created; that he might make him as miserable as himself; and it was an unhappy Hour indeed to him and to all his Posterity.

☞ GEN. OBS. This is the longest of all the other Books of this Poem, except the 9th and 10th. The new Speculations of the Fallen Angels, their Speeches, their Characters; the Description of Sin and Death; of Chaos, Night, Orcus, and other personized Infernal Deities, are vastly poetical and inimitable Master-pieces of Invention, Wit, and Elocution: And *Satan's* Progress to the Earth exceeds all that was ever done by Men. The Poet sets off the Devils every where more excellently, than he doth God: And no Wonder; for he is infinite, incomprehensible, and ineffable in every Respect. Job 11. 7. As it is said of *Polycletus* the Sculptor, that he represented Men better than they are; but he did not come up to the Majesty of the Gods. These are the Heroes of this Epic Poem.

The End of the Commentary on the Second Book.



• B O O K III.

Line 1. ☞ OBS. **H**E R E the Poet salutes the Holy and Eternal Spirit, whose Aid he piously invokes; which is the Subject of his Exordium to this Book: And from thence he passes to a most sublime Encomium of Light, by

by Way of Digression, in the first 55 following Lines.

Line 2. Co-eternal; Fr. Ital. Sp. Lat. i. e. Enduring with Eternity; eternal, everlasting with the Deity.

Line 6. Effluence; Fr. Lat. i. e. Flowing from; an Issue, Offspring. Here, proceeding from the Eternal Father, and uncreated.

Line 7. Hear'st, for Hearest; Sax. Teut. To receive Sounds or Voices by the Ear. Here, to be called upon, after the Latin Sense of *Audio*; to be spoken of; i. e. Had'st thou rather be call'd a pure heavenly Stream, or Beam, proceeding from the Eternal Father.

Line 10. Mantle; Brit. Sax. Fr. Lat. Gr. A long Robe used by the Persian Soldiers in the Cold of Winter; a Cloak, a Robe or Garment.

Invest: Fr. Sp. Ital. from the Lat. To clothe, to cover or adorn, to instal with Dignity. Here, Did'st array and adorn the World's at the Creation; by a Fig. of Rhet.

Line 13. Revisit; Lat. i. e. Visit again: For the Poet had address't the same Divine Spirit in the Beginning of his Poem.  OBS. The Word is very proper; but Milton repeats it four Times within these two Pages, which is a Fault in Poetry, and in Prose also.

Line 17. Orphean, of Orpheus; Lat. Gr. i. e. A Light of the Mountains; because he was the first that taught the Greeks Philosophy upon them. *Orpheus* was the Son of Oeagrus; but by the Poets, he is said to be the Son of Apollo and Calliope; Gr. i. e. A sweet and pleasant Voice; for he was a most excellent Philosopher, Poet, and Musician of Thrace, long before the Trojan War and Homer; one of the Argonauts, and wrote the History of that Expedition, with other Books still extant. Linus was his Master in Music,

Music, as he was Hercules's. See Book VII.
N. 34.

Lyre; Lat. Gr. i. e. A Recompence: Because Apollo gave it to Mercury, as a Reward of his Service. An Harp. Mercury made a Present of it to Orpheus, whereon he play'd to that Admirations, that the Beasts, Woods, and Rivers were charmed. The Truth of the Fable is, that he first taught the Greeks Religion, Philosophy, and Poetry; which made the Brutish People forsake the Savages, and enter into Civil Societies. Amphion, who flourished since Homer, is said to be the Inventor of the Lyre: But others say Apollo; because Music is the Gift of God.

Line 22. Vital; Fr. Sp. Ital. Lat. i. e. Of Life, lively, quickening, giving Life.

Lamp; Brit. Fr. Ital. Gr. from the Heb. Lappid; i. e. Shining; a Light, a Fire. Here, the Influence of the Eternal Spirit; by a Fig. of Rhet.

Line 25. Drop Serene, for Serene Drop; Lat. i. e. A clear Drop. A Term of Anat. called Gutta Serena, in Lat. and Amaurosis in Gr. i. e. Darkness or Want of Sight. A Disease of the Eyes, whereby the Sight is entirely lost, without any visible Defect; from a Disorder of the Arteries, Optick Nerves, and Coats of the Eyes. This was Milton's Infirmities at that Time. Obs. The Physicians reckon no less than 113 Infirmities of the Eye, and this is one.

Quench'd for Quenched, contracted from Extinguere, Lat. to extinguish, put out, darkened, by a Fig. of Rhet.

Line 26. Suffusion; Lat. i. e. An Over-spreading. Here, a total Darkness, like a Veil, had covered his Eyes.

Veil'd, for Veiled or Vailed; Fr. Dut. from Lat. i. e.

i.e. made of a *Fleece of Wool*; to cover, to hide, as with a *Curtain*, a *Piece of Stuff or Silk*; the same as *Quenched*, by a *Fig. of Rhet.*

Line 29. *Smit*, for *smitten*, by a *Fig. of Gram.* Dut. Fr. from the Gr. struck, hit. Here, taken with, delighted or enamoured, by a *Fig. of Rhet.*

Line 31. *Hallow'd*, for *Hallowed*, Sax. O. E. Heb. *Hallal*. i.e. He praised: sanctified, consecrated to the Service of God, as Mount Sion was.

Line 32. *Nightly*; Milt. i.e. *By Night*, Sax. Teut. Fr. Lat. Gr. in the *Night-time*, when the Sun is below the *Horizon*.

Line 33. *Two*. He means *Thamyris* and *Mæonides*, antient Poets; including also *Tiresias* and *Phineas*, two blind Prophets among the old Heathens: but *Isaac* was blind 40 Years before his Death, *Eli* and *Ahijah*, true Prophets, were blind; and perhaps from the same Distemper, or old Age. See I Kings 14. 4.

Line 35. *Thamyris*, Lat. Gr. i.e. *Wonderful*. Another Poet. of Thrace, who had the Vanity to contend with the *Muses* in Singing, but lost it; therefore they put out his *Eyes*, and took away his Harp. This *Fable* teaches us the Danger and Vanity of mocking God, of Self-sufficiency and Pride.

Mæonides; Lat. Gr. i.e. *The Son of Mæon*, for *Homer*, Gr. i.e. One that doth not see: because he despised the *Vanities* of the World, not that he was really deprived of his *Eyesight*; others say, that his *Blindness* came by an Accident. But his proper Name was *Melisegenes*, from the River *Meles*, where he was born. He was so poor; that he begged his Bread; yet when he was dead, seven Cities contended for the Honour of his *Nativity*; *Smyrna*, *Rhodes*, *Golophon*, *Salamis*, *Chios*, *Argos*, *Athenæ*. He was born according

cording to the best Account, A. M. 3120, 340 Years after the Destruction of *Troy*, and 884 before the *Incarnation*. An antient and most celebrated Poet among the Greeks, the wittiest Man that ever lived, who had none to imitate; (except *Moses*, from whom he took his best Thoughts) was never matched by any that came after him (except now by *Milton*) and a Pattern to all Poets, Philosophers and Historians to this Day. He wrote the *Wars of Troy* in Twenty-four Books, called the *Iliads*, and the dangerous *Voyages of Ulysses*, in the *Odysses*, in as many. The greatest Veneration has been paid to his *Name* in all Ages: And *Milton* modestly wishes he might be equalled to him therein; tho' in many *Respects* he hath exceeded *Homer* himself, and *Virgil* also in *Epic Poem*, both in the *Grandeur* of his *Subject*, in his *Learning*, *Characters*, and every Thing else.

Line 36. Tiresias; Lat. Gr. i. e. A Star: because he foretold some Things by the Knowledge of Astrology. A blind *Part* and *Soothsayer* of *Thebes*; long before *Homer*: the Son of *Euryalus* and *Chariclo*. He was struck blind either for peeping too curiously upon *Minerva* in the Fountain *Hippocrine*; or for deciding the Cause between *Jupiter* and *Juno* to her Dissatisfaction: for which *Jupiter* gave him the Faculty of *Divination* or *Soothsaying*.

Pbineus; Lat. Gr. i. e. Shining, illustrious. A King and Prophet of *Arcadia*, who for putting out the Eyes of his Children, and for revealing the Secrets of the Gods to Men, was punished with *Blindness*.

Prophets; Fr. Ital. Span. Lat. from the Gr. i. e. Foretellers, Men who *foresee* and *foretold* future Events before they came to pass. They were called *Seers* at first, 1 Sam. 9. 9. There were no real Prophets among the Gentiles: only some

few were esteemed such: because they might foresee some *Events* by their own *Learning*, natural *Sagacity*, *Experience*, *Conjecture*, and from the *Discoveries* of *Dæmons*, with whom they conversed. Read, *Old Prophets*. See B. II. N. 347.

Line 37. *Voluntary*; Fr. Lat. Easy, free, without Compulsion or Force. Read, *That move harmonious Numbers voluntarily, or with a good Will*.

Line 38. *Bird*; Sax. O. E. Any Fowl, large or small. Here, the *Nightingale*, by a Fig. of Rhet. but it is too frequently brought in, thro' the whole Poem.

Line 39. *Darkling*; Milt. from *Dark*. Sax. O. E. Somewhat dark, in the *dark Night*, rather before and about the *Break of the Day*.

Line 40. *Nocturnal*; Lat. of the *Night*, i. e. the *Nightingale sings her Night Songs or Notes by Night*. See N. 32.

Note, for Notes; Lat. i. e. *Marks, Remarks*. Here, *A Musical T.* Songs, or Tunes noted, pricked or set down, by a Fig. of Rhet.

Line 43. *Vernal*; Fr. Lat. of the Spring, springing, i. e. I. want the Sight of the pleasant Blossoms in the Spring and many other delightful Objects.

Bloom; Teut. Dut. Gr. contracted from *Blossom*; a Flower, a Bud of Trees, Plants, Herbs, which sprout in the Spring.

Summer; Sax. Dut. Teut. from the Gr. i. e. *Mild*; that Quarter of the Year which maketh the Fruits mellow and ripe.

Rose; It is used by all the *Languages of Europe* almost from the *Latin* and Gr. i. e. *Yielding a Flood of sweet Scent*, Heb. *Nard* and *Sofan*: because of its *sweet Scent* and *six Leaves*. The Queen of Flowers for *Beauty* and *Sweetness*, it blows in *May* and *June*. Christ and his Church are compared to it. *Cant. 2. 1. 2.*

Line 48. *Blanc*, (in the late Edit.) *Blank*; Fr. *White*,

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White, i. e. To me all is comparable to a Piece of *white Paper*, whereon no *Writing* or *Figures* are to be seen. But it should rather be read, *Blot*.

Line 53. *Irradiate*; Fr. Ital. Lat. i. e. *To cast forth Rays*. Here, to enlighten or shine into the Soul or Mind of this Poet.

Mift. See B. I. N. 295. Here, *Ignorance* and *Error*; by a *Fig. of Rhet.*

Line 56. *Now.*  OBS: Here, the Poet enters upon his *Subject*, with most lofty *Ideas* of the *Deity*.

Line 60. *Sanctities*; Milt. Lat. i. e. *Holinesses*; by a *Fig. of Rhet.* Here, the most pure and holy *Angels* of the *Presence*.

Line 62. *Beatitude*; Fr. Ital. Lat. Blessedness, Happiness, Felicity. Here, *Unspeakable Happiness.*

Line 68. *Uninterrupted*; Lat. i. e. *Not interrupted*, not broken in upon; not disturbed, without any Hindrance; because there were none else to molest them.

Line 69. *Solitude*; Fr. Lat. *In Solitariness*; alone, by one's self, in Retirement.

He. The Eternal Father, survey'd, view'd, or saw the whole Creation.

Line 72. *Dun*; Sax. Brit. Dark, obscure, a Colour somewhat brown. Read, *Satan sublime in the dun or thick Air.* See B. I. N. 226.

Line 75. *Imbosom'd*, for *Embosomed*; - Sax. Milt. from the Sax. Dut. *Bosom*; Encompassed, surrounded.

Firmament; Lat. i. e. *Firmness, Strength*. The Heaven of the *Fixed Stars*, the Air. Here, a Support, sound Ground to rest upon, or to bear *Satan* up; by a *Fig. of Rhet.*

Line 80. *Only.* The Father's supposed *Speech* to

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his Eternal Son: An incomparable Lecture of Divinity.

Line 82. *Prescrib'd*, for *Prescribed*; Fr. Ital. Sp. Lat. i. e. Written before-hand. Here, ordered, set, or appointed to *Satan*.

Line 83. *Main*; Fr. from the Lat. contracted from *Magnus*; i. e. Great. Here, the vast *Abyss*, the *Chaos*, that breaks in between *Hell* and the *New Creation*, cannot keep him in his Bounds.

Line 84. *Wide*; *interrupt*; Sax. Fr. Lat. Milt. i. e. *Broken off*; the vast *Gulph* now separated from the new *Creation*; by a *Fig. of Rhet.*

Line 87. *Restraint*; Lat. i. e. *Binding again*; Confinement, Imprisonment, Limitation.

Line 88. *Precinct*; Lat. i. e. *Girt round*; Places encompassed, surrounded with Limits or Borders. See Book II. N. 833.

Line 90. *Affay*; Fr. Ital. Sp. To try. Here, to attempt, to prove or allure *Adam* to sin.

Line 93. *Glozing*; Sax. O. E. from the Gr. i. e. Of the Tongue; because it is the Instrument of Lies. Flattering, deceiving with the Tongue.

Line 94. *Transgress*; Lat. i. e. To go over or beyond. To sin; for Sin is a Transgression of the Law. 1 John 3. 4.

Line 98. *Ingrate*; Fr. Lat. i. e. Not grateful; unthankful. Here, O disobedient and ungrateful Man!

Line 104. *Sincere*; Fr. Ital. Sp. Lat. Honest, true, found. Read, What sincere Proof could they have given of their true Obedience to God?

Line 105. Fr. Ital. Sp. Lat. A Binding; the natural and sworn Obedience, that is due from Subjects to their Sovereign Prince. Here, Duty to God; by a *Fig. of Rhet.*

Line 110. *Despoil'd*, for *Despoiled*; Fr. from the Lat.

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Lat. by a *Fig.* of *Gram.* Spoiled of; robbed, stript, deprived of *Free Will.*

Line 111. *Passive*; *Fr. Ital. Lat.* Suffering; Forced to obey, enslaved.

Necessity; *Fr.* contracted from the *Lat.* q. *Quod nce aliter esse potest.* i.e. *What can't be otherways.* Need, Constraint, Obligation; that must be so, and can't be otherways.

Line 115. *Predestination*; *Fr. Lat.* A *Theol. T.* i. e. A *Fore ordaining*, or appointing what shall be.

Line 118. *Revolt*; *Fr.* from the *Lat.* i. e. A *Fleeing-away*; a Rebellion. Here, A *Deserting* from God; by a *Fig. of Rhet.*

Line 120. *Impulse*; *Fr. Ital. Lat.* i. e. *Thrusting in*; an Inforcement, a Constraint on the *Free Will.*

Line 122. *Trespass*; *Fr.* from the *Lat.* i. e. *To pass over*; to commit a Crime, Sin, or Offence against the *Law of God.* See N. 94.

Line 126. *Revoke*; *Lat.* i. e. *To call back*; to repeal or make void, to abolish a Law.

Line 129. *The first Sort*; i. e. The Angels that fell; by a *Fig. of Rhet.*

Suggestion; *Fr. Ital. Lat.* i. e. *Underbearing*; A Prompting or putting something into one's Mind, an Insinuation, an evil Thought.

Line 130. *Self-depraved*; *Milt.* from the *Lat.* i. e. *Corrupted of themselves*; the Angels voluntarily became sinful and wicked; they fell of their own Choice; but Man was tempted to it by them.

Line 135. *Fragrance*; *Lat.* Sweetness of Smell, like that of *Ambrosia.* See B. II. N. 244.

Line 137. *Ineffable*; *Fr. Lat.* i. e. *That cannot be uttered with Words*; unspeakable, inexpressible.

Diffus'd, for *Diffused*; *Lat.* i. e. *Poured out*; extended, spread abroad every where. Read,

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And diffused a Sense of fresh and unspeakable Pleasure in the Blessed and Elect Angels.

Line 141. *Compassion*; Fr. Ital. Sp. Lat. i. e. A Fellow-feeling; a Sense of Misery, Pity, Com-miseration, Mercy.

Line 150. *Youngest Son*; i. e. *Man*; because he was created some Time after the *Angels*; by a *Fig. of Rhet.*.

Line 153. *Folly*; Fr. from the *Heb. Foolishness*; Silliness, Weakness or Want of Understanding.

Far; Sax. Distant, a great Way off; i. e. Let it not be so.  Obs. This Sentence is repeated twice, to shew the greater Force and Compassion of the Speaker; by a *Fig. of Rhet.*

Line 157. *Frustrate*; Lat. i. e. To break in Pieces; to disappoint, to make void, to de-ceive.

Line 158. *Malice*; Brit. Fr. Sp. from the Lat. Wickedness, Ill-will and Spight.

Naught; (in the late Edit. *Nought*) Sax. *Nabt*, i.e. *Ill*; nothing, worth nothing. Here, Render thy Goodnes useless.

Line 159. *Return*; Lat. i. e. Sending or going back; a Restoring, requiting. Here, giving a bad Requital.

Line 163. *Creation*. See B. I. N. 652. For Adam and his *Posterity*, by a *Fig. of Rhet.*

Line 165. *Blasphem'd*, for *Blasphemed*; Lat. Gr. i. e. Hurt in Fame or Reputation, ill-spoken of, cursed, reviled, abused: As when the Pharisees said, that our Lord did cast a Devil out of a Man, by Beelzebub. Mat. 12. 24, 31.

Line 172. *Purpose*; Fr. Lat. from the Gr. i. e. Laid down before-hand. A Design, Resolution, Intention, Determination. Here, God's Eter-nal Decree.

Line 175. *Vouchsaf'd*, for *Vouchsafed*; O. Fr. O. E.

O. E. Granted, bestowed, or without any deserving of the Receiver.

Line 176. *Lapsed*; Fr. Ital. Lat. *Fallen*; lost, corrupted, i. e. The Faculties of *Adam* lost and impaired by his Sin. See B. XII. N. 83.

Forfeit; Fr. A Law T. Lost, taken away from one by *Law*, losing an Estate by Law or Default: a Fine, a Penalty. Here, *lost*.

Line 177. *Exorbitant*; Lat. i. e. *Out of the Orb*, Path or Way; extravagant, excessive, unbounded.

Line 183. *Peculiar*; Fr. Span. Ital. Lat. Particular, singular, special, proper.

Line 186. *Appease*; Fr. from the Lat. q. *All please*, i. e. *To pacify*; to calm, to asswage or allay.

Incensed; Ital. from the Lat. i. e. *Burning*. Here, the angry, provoked, offended God.

Line 191. *Intent*, for *Intention*; by a Fig. of Gram. Lat. A Design, Purpose, Meaning.

Line 195. *Conscience*; Fr. Ital. Span. Dut. from the Lat. i. e. *Self-Knowledge*. The Testimony or Witness of one's Mind. It is God's Deputy, Recorder, and Judge in every Man living. See B. II. N. 801.

Line 197. *Perfisting*; Lat. Standing firm and steadfast; holding out to the End. Obs. The Duty of Perseverance is absolutely necessary to Salvation, Mat. 24. 13. Rom. 11. 7, 8. Heb. 3. 14. Rev. 2. 10. Read, *And persevering to the End, shall arrive safely at eternal Happiness*.

Line 201. *Stumble*, q. *Tumble*; Sax. Dut. Swed. O. E. To falter, to fall down. Here, go on in Errors and Sins; by a Fig. of Rhet.

Line 204. *Disloyal*; Fr. Milt. from the Lat. i. e. Not loyal; disobedient to the Law; faithless, rebellious.

Fealty; Fr. contracted from the Lat. i. e. Fidelity; A Law T. An Oath taken at the Admittance of a Tenant to be true and faithful to his Lord.

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Lord. Here, Obedience to God ; by a Fig. of Rhet.

Line 206. Affecting ; Lat. i. e. Setting the Affections upon a Thing ; coveting, desiring eagerly. Here, designing to be a God. See Gen. 3. 5.

Line 207. Expiate ; Lat. To appease by Sacrifice of Piety ; to attone, to make Satisfaction for Offences.

Treason ; Fr. Span. from the Lat. i. e. Treachery ; Disloyalty to a King. Here, Sin, which is Perfidiousness to God ; by a Fig. of Rhet.

Line 208. Devote, for Devoted ; Fr. from the Lat. To vow or consecrate to God. Here, sacred and devote signify, dedicated, set apart, designed to Destruction for Sin.

Line 212. Rigid ; Fr. Lat. Strict, severe, exact. Here, full and complete Satisfaction to God ; as Death for Death.

Line 217. Choir ; Vulg. Quire : Lat. from the Gr. A Company of Singers in a Cathedral, &c. Here, the holy Assembly of Angels, praising God ; by a Fig. of Rhet.

Line 219. Patron ; Ital. Fr. Span. Brit. Lat. i. e. A Father or Benefactor, an Advocate among the old Romans, who took the Defendant's Part, like Cicero and other Pleaders at the Bar ; a Friend.

Intercessor ; Fr. Ital. Span. Lat. i. e. One going between others ; one that intercedes, goes between and pleads for another, a Mediator.

Line 221. Forfeiture ; Fr. A Law. T. i. e. a Crime. The Penalty of a Transgression ; the Transgression of a Penal Law ; for which one suffers accordingly. See N. 176.

Line 222. Redemption ; Fr. Ital. Lat. i. e. A Buying back ; a Ransoming, delivering, setting free a Captive, a Prisoner or Sinner.

Line 226. Mediation ; Fr. Lat. i. e. A going between different Parties ; Intercession, pleading for the Guilty, taking his Part.

Line

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Line 227. *Father*; *Sax.* *Dut.* *Lat.* *Gr.* *Perf.* *Phe-dar*, i. e. A Feeder or Nourisher. Here, Almighty God, by a Fig. of Rhet. ~~is~~ Obs. The Poet sets every Step of Man's Redemption in the clearest Light, with the Predictions of the holy Scripture concerning it, in one View; most elegantly and delightfully.

Line 231. *Unprevented*; *Lat.* *Milt.* i. e. Not prevented, not coming before, or done before-hand, i. e. nothing was done before-hand, by Man, to merit or procure this Grace of God's redeeming Love.

Unimplored; *Lat.* *Milt.* i. e. Not implored, i. e. Not so much as asked, begged or requested for earnestly.

Unsought; *Sax.* *Milt.* i. e. Not sought; Not searched out, i. e. No Pains or Means were used for it by Man. ~~is~~ Obs. These three Words denote the same Thing, by a Fig. of Rhet.

Line 234. *Atonement*; q. *Ad Tonum.* *Lat.* i. e. To a Tune; To bring Fears and Differences into good Order. A T. of Music; or *Sax.* q. *At one*, i. e. To make Friends; A Reconciliation, a Sacrifice to appease Anger. Read, Man being indebted and undone, hath no Atonement or fit Offering to bring to God for himself.

Line 239. *Bosom*; *Sax.* *Dut.* *Teut.* i. e. To kiss: for whom we take into our Bosom, we kiss and love. That Part of the Body that incloseth the Heart. Here, the dearest Love of the Father, by a Fig. of Rhet.

Line 241. *Wreck*; (in the late Edit.) *Wreak*; (which is wrong) *Sax.* *Dut.* *Port.* To discharge, to vent, revenge or execute.

Line 243. *Vanquish'd*, for *Vanquished*. Here, lyæ under the Power of Death. See B. I. N. 52.

Line 246. *Debt*; *Fr.* contracted from the *Lat.* *Debitum*; what one Man owes to another. Here,

Here, the *Penalty* of God's violated *Law*; which is a *Debt* due to God, and we must all pay it. See, Our Lord's Prayer.

Line 247. *Loathsome*; *Sax. O. E.* Nauseous, hateful, abominable. A proper *Epithet* for the *Grave*. See *Psal. 16. 10*.

Line 251. *Vanquisher*; *Fr. Lat. Vincere*. An Overcomer, Conqueror, Victor. Here, *Death*, by a *Fig. of Rhet.* See *Heb. 2. 14*. See N. 243.

Vaunted; *Fr. O. E.* from the *Lat.* i. e. *Vain*; *Boasted*, bragged of vainly.

Line 254. *Ample*; *Fr. Ital. Lat. q. Ex omni parte Plus*, i. e. *More of every Part*; Large, wide, spacious.

Line 255. *Maugre*; *O. Fr. Ma'l-gre* contracted from the *Lat. Male gratus*. In spight of one; against one's Will, whether he will or no.

Line 259. *Ghut*; *O. E. Lat. Glutio*, i. e. *To swallow*. Here, to overcharge, cloy, surfeit or satisfy too much. Hence, *Glutton*.

Line 269. *Filial*; *Fr. Lat. i. e. belonging to a Son*. Here, the Duty, Submission or Obedience of the *Son of God* to his *Father*; as *Redeemer* of Men, and Man himself.

Line 271. *Admiration*; *Fr. Span. Ital. Lat. i. e. Wondering at a Thing*; the Act of admiring, wondering, Astonishment, i. e. All the *Angels of Heaven* stood amazed at this stupendous Contrivance of *Man's Redemption*; by a *Fig. of Rhet.*

Line 276. *Complacence*; *Fr. Lat. i. e. Pleasing together*; Delight, Pleasure, Joy.

Line 285. *Adam*; *Heb. i. e. Red*. The Name of the first *Man* and first *Woman*: because they were formed of the *Red Dust* of the *Earth*, Gen. 2. 7. 5. 2. As *Homo* in *Lat.* is from *Humus*, i. e. the *Ground*: which points at both our *Original* and *End*. See B. II. N. 349.

Line 288. *Restor'd, for Restored*; *Fr. Lat. i. e.*

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Re-established; settled again, set again in its first State. Read, *As in Adam all Men perish, so in thee, as from a second Root, all Men shall be restored*, 1 Cor. 15. 22.

Line 291. *Imputed*; Fr. from the Lat. Attributed, ascribed, or accounted to the Merit of another Person.

Line 293. *Transplanted*; Sax. Dut. Fr. Ital. Lat. i. e. *Planted in another Place.* A T. of Garden. Here, ingrafted or united into Jesus Christ by Faith and good Works, by a Fig. of Rhet.

Line 304. *Degrad*e; Fr. Lat. i. e. To pull one from his Degree, Dignity or Office. Here, to lessen, disgrace, debase or dishonour; the same as *Lessen*, by a Fig. of Rhet.

Line 307. *Fruition*; Fr. Lat. Enjoyment. Here, the same Possession of Bliss, as the Father hath.

Line 315. *Incarnate*; Fr. Ital. Span. Lat. i. e. Cloathed with Flesh. Jesus Christ assumed or took human Nature upon him, and became a real Man, Jo. 1. 14.

Line 320. *Reduce*; Fr. Lat. i. e. To bring back; to restore, i. e. I subdue or put all the Angels of Heaven under thy Government. See Philip. 2. 10.

Line 321. 'Bide, for *Abide*; by a Fig. of Gram. Dwell, inhabit or stay in a Place.

Line 325. *Summoning*; Lat. i. e. To give one Notice or Warning, calling one to appear before a Judge. Here, the Archangels, that shall awaken the Quick and the Dead, 1 Thess. 4. 16.

Line 326. *Tribunal*; Lat. The Seat of a Tribune, or Roman Magistrate; a Judgment Seat, where Justice is distributed to every one. Here, Christ's Judgment-Seat in the Air at the last Day.

Line 331. *Arraign'd*, for *Arraigned*; Fr. A Law T. i. e. Brought to the Bar before a Judge, as Prisoners

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Prisoners and Criminals. Here with us, by a Fig. of Rhet.

Line 336. *Tribulations*; Fr. Ital. Span. Lat. i. e. Beaten as with a *Threshing Instrument*. Great Troubles, Pains and Afflictions. Here, the *Persecutions* and other Troubles, which the pious suffered in this Life. See B, XII. N. 531.

Line 344. *No sooner.*  Obs. The Joy of Angels at the *Revelation* of the *Redemption* of lost Mankind.

Line 348. *Jubilee*; Lat. Gr. Heb. i. e. A Ram and a Ram's Horn: because the Jews proclaimed their Feasts with the Sound of Trumpets made of Ram's Horns, Levit. 25. 8. The Word came first from *Jubal* the Son of *Lamech*, the Inventor of *Musical Instruments*, Gen. 4. 21. Here, *Songs of Praise* to God, by a Fig. of Rhet.

Hosanna's; Lat. Gr. Heb. i. e. *Save we beseech thee*, or *God bless the King*. Solemn Rejoycings among the Jews in the Feast of Tabernacles and Congratulations to their Kings, 2 Kings 11. 12. Psal. 20. 10. Mat. 21. 9. Here, *Angelical Hymns*, by a Fig. of Rhet.

Line 353. *Amarant*; Gr. i. e. *Not fading, never decaying*. Some call it *Flos Amoris*: the Flower of Love. It flowers in *August*. A Flower that never fades, immortal: and is therefore an Emblem of *Eternity* or *Immortality*. It is repeated twice, by a Fig. of Rhet.  Obs. *Amaranthus* was first used by the *Theffalians* to adorn the Grave of *Achilles*.

Line 355. *Paradise*; Lat. Gr. Heb. i. e. A Garden. The Garden, which God planted in *Eden*. (B. I. N. 4.) for the Delight and Comfort of our first Parents; adorned with all Manner of the best Trees, Plants, Flowers, Fruits, Gen. 2. 8. 3. 23. Ezek. 31. 8. 9. At first it signified the same as *Eden*, but after the Days of *Esdras*, it was taken for the

State

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State of happy Souls departed, waiting for the Resurrection of their Bodies, Luke 23. 43. *The Indian Brachmans and all the Heathens had a Notion of Paradise,* 'tis a Pity some Christians have none.

Line 356. *Bloom*; contracted from *Blossom*. Teut. *Dut.* from the Gr. To put out Flowers, to flourish. Here the Word is a Verb.

Line 359. *Elissan*; of *Elisum*, Gr. *Phæn*. Lat. from the Heb. i. e. *The Grove of God*. A Place of pleasant Groves and Happiness, into which the Heathens believed, that the departed Souls of the Virtuous passed at Death: the Heaven of the Poets. The Phœnicians, Egyptians and all other Heathens believed a Paradise and a Hell: What Monsters are the Infidels of this Age, who believe neither? Virgil. *Aen.* 6. Lin. 542. 744.

Amber.; Gr. A clear, yellow and transparent Gum, that attracts Straws to it. It is said to be the Juice of a Tree; therefore some call it *Succinum*, Lat. i. e. Juice. Here, the clear River of Life, by a Fig. of Rhet.

Line 361. *Resplendent*; Lat. i. e. Casting a Lustre; shining, bright, glorious.

Locks; Lat. i. e. A Fleece of Wool. The Hair of the Head, which is like to Wool, Hair like Gold. *Inwreath'd*, for *Inwreathed*; (Sax.) Twisted and interwoven with Beams of Light and Glory.

Line 362. *Garlands*; Fr. Ital. Span. from the Lat. *Going round the Head*. Little Crowns, Crowns or Ornaments made of Flowers, put upon the Head, in Token of Joy and Rejoicing, used among the antient Shepherds, Swains, &c. Garlands of Joy were the Ornaments of Poets, 'till Apollo assign'd the Laurel. Ovid. *Met.* i. One of Laurel was first worn by Conquerors; one of Olive, by Peace-Makers, &c. St. Paul frequently uses this Simile from the Grecian Games, to represent the great Reward of all good Christians.

See *Philip.* 4. 1. *1 Cor.* 9. 25. *2 Tim.* 4. 8.
Rev. 2. 10.

Line 363. Jasper; Lat. Gr. from the Heb. *Jaschpeh*. Jonathan translates it, the *Pantherine Stone*: because it resembles the Spots of a *Panther*. A precious Stone of a green Colour transparent with red Veins, of great Glory and Value. It was the last of the *precious Stones* in the fourth Row of the *High-Priest's Breast-Plate*, upon which the *Names* of *Asber*, *Joseph*, and *Benjamin* were engraved, *Exod.* 28. 20. God is compared to it, *Rev.* 4. 3. to denote his infinite *Glory*.

Line 364. Impurpled; Lat. Gr. *Milt.* i. e. Turned into Purple. A Shell-Fish, whereof the Purple Colour cometh; also the Colour so called.

Line 365. Harp; Sax. Dut. Fr. Teut. Gr. from the Heb. i. e. *He sang distinctly*; Stringed Instruments of *Music*, much used by the Antients; invented or much improved by King *David*, *1 Chron.* 23. 4. *2 Chron.* 29. 25. *Amos* 6. 5. Here, it is repeated by a Fig. of *Rhet.*

Line 367. Quivers; Sax. Teut. O. E. Heb. *Chagar.* i. e. To gird or buckle; Cases of Arrows.

Line 368. Introduce; Fr. Lat. i. e. To lead on; to usher or bring in. Here, to begin their sacred Songs.

Line 369. Raptures; Ital. Fr. Lat. Ravishments, Extasies, or Transports of the Mind for Joy. Here, the *holy Angels raise up their exalted Praises*.

Line 372. Thee.  Obs. Here, the *holy Angels* celebrate God in his five *Incommunicable Attributes*, in his Works, in the *Divine Persons*, in a most glorious *Harmony* and *Ravishment*; in a continued *Digression*. Read, *First they celebrated the eternal Father*.

Omnipotent; I. Lat. Able to do all Things, Almighty.

Line 373. Immutable; II. Fr. Ital. Lat. Unchangeable, *James* 1. 17.

Immortal; III. Fr. Ital. Lat. i. e. Without Death; Not

Book III. MILTON's *Paradise Lost*. 267.

Not subject to Death or an End, *I Tim. I. 17.*
Infinite; *IV. Fr. Ital. Span. Lat. i. e. Without Li-*
mits or Bounds; boundless, immense or omni-
present, *Psi. 147. 5.*

Line 374. Eternal; *V. Fr. Ital. Span. Lat. i. e.*
Enduring thro' all Ages; Everlasting, perpetual.

These five Properties and Perfections of the Deity
cannot be ascribed to any thing else.

Line 375. Invisible; *Fr. Ital. Lat.* that cannot be
seen with our bodily Eyes. See *Joh. I. 18.*

Line 377. Inaccessible; *Fr. Ital. Lat.* That is not
to be approached, come at or near to. *Job 23. 3.*

Shad'st, for *Shadest*; *Sax. Dut.* from the Gr. To
cast a Shadow upon, to give a Shadow to, to
screen. Here, veilest, coverest or extendeſt the
full Blaze of thy Glory; by a Fig. of Rhet.

Line 385. Conſpicuous; *Fr. Lat.* Easy to be seen,
manifest, visible; because the ſecond Person of
the Deity was cloathed with *Fleſh* (which can't
be ſaid of the *Invisible Father*) and is now cele-
brated by the *celeſtial Angels*.

Line 388. Impreſt, for *Impreſſed*; *Fr. Ital. Lat.*
Stamped, printed, engraved. See *Heb. I. 3. 4.*

Effulgence; *Fr. Lat. i. e.* Shining out, Brightneſs,
Glory. See *Heb. I. 3.*

Line 389. Transfuſ'd, for *Transfuſed*; *Lat. i. e.*
Poured thro' and thro'. Here, poured upon him
in Abundance, above Measure.

Line 391. Dominations, for *Dominions*, by a Fig.
of Gram. *Fr. Lat. i. e.* The proud, and ambi-
tious Princes among the fallen Angels.

Line 396. Disarray'd, Disarraii'd, for *Disarrayed*;
Fr. Milt. i. e. Strip'd of Array, Ornaments,
and Arms. Here, disordered, put to Flight and
routed in Battle; by a Fig. of Rhet.

Line 398. Extoll'd, for *Extolled*; *Lat. i. e.* Lifted,
raife up; to praise greatly, to cry up. Read
thus, *Tby Holy Angels celebrated thee only with*

bud Shoutt; as thou didst return from pursuing the routed Rebels.

Line 410. Unexampled; Lat. Milt. i. e. Beyond all Example; without Comparison. Greater Love hath no Man than this; that a Man lay down his Life for his Friend; John 15. 13.

Line 413. Copious; Fr. Ital. Span. Lat. Large, abundant. Here, the full Subject of my Hymn.

Line 415. Disjoin; Fr. from the Lat. To separate, distinguish or divide. Read, Nor separate thy Praise from the Praise of thy Father.

Line 416. Thus. ~~¶~~ OBS. Now the Poet returns to his Subject; broken off at the End of B. II. But soon falls upon another incomparable Digression, upon the Paradise of Fools, to Line 498.

Sphear or Sphere; Lat. from the Gr. An Astron. T. A Globe, any round Thing. Here, the Frame of the created Heavens, in which the Stars move, and therefore called the Starry Sphere: far above it are the uncreated Heavens, the Abode of those Holy Angels, who sing Praises to God the Father, Son and Holy Ghost for ever and ever.

Line 417. Hymning; Milt. Gr. Singing Hymns or Songs of Praise. See B. II. N. 242.

Line 418. Opacous or Opaque; Lat. from Ops, i.e. The Earth. An Astron. T. Obscure, dark and dense; for the Earth is a dark Body, without any Light of itself; by a Fig. of Rhet.

Line 422. Alighted, for Lighted; Sax. Tost. Dut. by a Fig. of Gram. from the Gr. i. e. To rest or settle, i. e. Satan fell or settled upon this Globe of Earth. Read, Satan lighted upon this Globe, &c.

Line 424. Frown; Dut. Fr. from the Lat. A Wrinkle in the Forehead, in Token of Displeasure, frowning the Eyes. Here, the Darkness of the Night; by a Fig. of Rhet.

Line 426. Inlement; Fr. Lat. i. e. Not clement or mild; severe, rigorous, tempestuous.

Line

Line 431. Vulture; Lat. i. e. of a piercing sharp Light. A very voracious Bird, bigger than an *Eagle*, of an excellent *Sagacity of Sight and Smelling*, above all other Birds; so that it can perceive the Savour of dead Carcasses fifty Miles off; and appear two or three Days before any great Slaughter. They feed only upon Carcasses, but prey not upon any living Creatures. Milton compares *Satan* now in the Pursuit of *Man*, to it; after its Prey.

Imitus; Lat. Gr. Tat. contracted from *Mus Tag*, i.e. *The Mountain of Snow*, as the Tatars call it; being always covered therewith. A vast high Mountain in Asia; Part of Mount *Taurus*, rising from it; near the *Caspian Sea*; and extending to the *Spring of the Ganges*. It parts *Tatary* from *India*, dividing it into Two Parts, i.e. *Tatary within* and *Tatary without* the *Imitus*. Now *Dalanguer*.

*Line 432. Tartar; sot Tatars; i. e. The People of Tatary; by a Fig. of Rhett. Syr. i. e. Dark, a Remnant; because they are thought to be the Remainder of the Ten Tribes of Israel. Tartary, rather Tatary, is a very large Country between Moscow and India, about 3000 Miles in Length, and 2250 Miles in Breadth; the third Part of Asia. The Romans called it *Scythia*, i.e. Wrathful and furious; or Tent. *Schieteren*, i.e. Shooting: because the *Scythians* were excellent Shooters or *Mark's Men*. The Persians and Chinese call it *Tataria* and *Tata*; i.e. Invaders and Robbers, from *Tatar*, the eldest Son of *Alanza-Chan*, who was their Founder. The Tatars became better known in Europe about A.D. 1168, when they subdued Part of *Moscovy*, and became Masters of *China*; tho' it is not thoroughly known to this Day. The Epithet *Roving* is very proper; because they wander about in Companies, in Tents, feeding their Cattle, without any fixed Houses,*

or Habitation. See, the *Genealogical History of the Tatars*, translated from the *Tatar Manuscript*, A. D. 1730.

Line 434. *Gorge*; Fr. Cram or devour down the Throat greedily. See B. II. N. 575. Here, to fill itself with the *Flesh of Lambs*, &c.

Yeanling; (in the late Edit. *Weanling*;) Dut. and O. E. *Spaned*; from the Gr. i. e. *Drawn away*. Teut. i. e. *Not accustomed*. A young Kid, new born, or one fit to be weaned.

Line 436. *Ganges*; Ind. i. e. *The River*, or from a *King* of that *Name*. A famous River of *India*, larger than any in *Europe*, except the *Volga* and *Danube*, especially when it overflows; but noted for the Goodness and Lightness of its Water. The *Indians* say, it sanctifies them when they drink or wash themselves in it. Four or Five Hundred Thousand of them are seen about it, throwing Money into it, &c. which they think may be useful to them when dead. The *Great Mogul* and all others drink the Waters of it; for it is carried far and near, and sold at a dear Price, because they foolishly fancy that it springs from *Paradise*. It rises on Mount *Imaus* in *Tatary*, divides the whole Empire into two Parts, after a Course of 300 *German Miles*, or 1300 *English*, discharges itself into the Bay of *Bengal* in five chief Mouths. In some Places it is five Leagues over: There are many large Islands in it beset with fine Trees, which give a delightful Prospect. It overflows at the usual Time of the Year, as the *Nile*, *Niger*, *Euphrates*, &c. from the same Cause. See *Eccl. 24.*

25. 26. Now *Ganga*, by the Inhabitants there.

Hydaspes; Ind. from a King of that Name. Another famous River of *India*, which runs by *Nysa*, *Labor*, and other great Cities, into the *Indian Ocean*.

Line 438. Sericana; Arab. i. e. The Country of Seres; the Posterity of *Joktan*, who from *Arabia Felix* peopled that Part of *India*, between *Indus* and *Hydaspes*, near to *China*, now called *Cathay*; *Tat.* i. e. *A great Eastern Country*. Those antient People were the Inventors and first Workers of *Silk*, from whence it is called *Sericum*. This and *China* was called the *Silken Kingdom*; for in one Province of *China* (as *Le Comte* says) there seems to be *Silk* sufficient for all the *World*. See *Pag. 138.* ~~Obs.~~ *Silk* was known in *Europe* first in *Justinian's Time*, about the Middle of the 5th Century, by two *Monks*, who came from *India*.

Chinese; The People of China. The antient *Hebrews* called it *Sin*; the *Moderns*, *Zin*; the *Arabs*, *Effin*; the *Turks*, *Perfians* and *Tatars*, *Ischin*; and the *Europeans*, *Sinarum Regio*, and *China*, from the *Sinae*, from one of its antient Monarchs, *Cina* or *Chinc*; or from *Chung*; i. e. *The Kingdom of the Middle*: Because the *Chinese* foolishly think it lies in the Middle of the Earth: Or, *an Excellent Country*: Or, from *Sem*, whose Posterity they are. *China* is a most antient and large Empire in the East of *Asia*: It was founded soon after the *Flood*, and governed by its own *Emperors* above 4000 Years, till the *Tatars* expell'd the last Emperor, called *Factius* or *Fachir*; *A. D. 1278*, and was not known to the *Europeans* till the 12th Century. It is about 1380 Miles in Length, 1260 Miles in Breadth, and consists of 16 Provinces, most of which are as large, as any Kingdom in *Europe*. The People, for their Numbers, Learning, Laws, Customs, &c. differ from all others, because they had no Conversation with any. They are very cunning, conceited, industrious, almost

Lips, which was taken for an Omen, that he should be very *Eloquent*, which happened to be true ; and therefore he was called the *Athenian Bee*, for the Sweetness of his Style. By his Travels into *Egypt*, *Chaldea*, *India*, and reading the Books of *Moses* and the *Prophets*, he attained great Knowledge of *God*, *Religion*, and *Nature* ; therefore he is called the *Divine Plato*. He was Scholar to *Socrates*, *Euclid*, and the best Masters of the Age. He was a notable *Rhetorician*, Chief of the *Academics*, and produced many eminent *Scholars* : Nay, the *Primitive Christians* embraced his System of *Philosophy*, as far nearer to the *Holy Scriptures*, than that of the *Epicureans*, *Stoicks* and *Peripatetics*. He has left many Books, which are written in the Form of *Dialogues*, except only his *Epistles*. *Quintilian* says, that he seems not to speak the *Language of Men*, but of the *Gods*.

Line 473. Cleombrotus ; *Lat.* *Gr.* i. e. *The Glory of Mortals*. A foolish young *Greek* of *Ambracia*, a City of *Epirus*, who was so much taken with *Plato's Book of the Immortality of the Soul*, that he leaped headlong from a Wall into the Sea, the sooner to be a Partaker of the *Bliss* in *Elysium*. *Cicero*. See N. 359. Two of that Name were Kings of *Sparta*, long before this Man.

Line 474. Idiots ; *Fr.* *Dut.* *Teut.* *Ital.* *Lat.* from the *Gr.* i. e. *Private Persons* ; unlearned Men. Here, *Fools*, deluded Souls, by a *Fig.* of *Rhet.*

Eremitis ; *Vulg.* *Heremites* ; *Gr.* i. e. *Dwellers in the Wilderness*. At first, *Holy Men* for the Sake of *Christ* and their Lives, in hot *Persecutions*, hid themselves in Desarts, Dens and Caves ; and gave themselves wholly to *Fasting*, *Prayer*, and great *Austerities*. *Paul the Theban*, about *A. D.* 260, lived about 100 Years in a Cave : *Anthony* instituted the *Heremitical Life* in *Egypt*, and died

A. D.

A. D. 361. But the *Church of Rome* hath made many *Innovations* therein since.

Friars, or *Friers*; *Fr.* from the *Lat.* i. e. *Brothers*, Religious of the *Church of Rome*, whereof there are many different *Orders*.

Line 476. *Pilgrims*; *Fr.* from the *Lat.* i. e. *Strangers*; Men that travelled thro' foreign Countries, to pay their *Devotions* to *Saints Departed*, *Shrines*, *Relicks*. The *Christian Pilgrims* went to *Jerusalem*, *Rome*, *St. Jago*, &c. and the *Turkish*, to *Mecca* in *Arabia*, every Year in solemn Processions, to visit the Tomb of *Muhammed*.

Line 477. *Golgotha*; *Heb.* *Syr.* i. e. A *Scull*: Because of the *Sculls* and other *Bones* of Criminals executed there. The Place where our *Blessed Redeemer* was crucify'd on Mount *Moriah*, upon the North Side of *Jerusalem*, Mat. 27. 34. It was the same Spot whereon *Isaac* was to be offered 2000 Years before, and was a lively *Type* of this.

Line 479. *Weeds*; *Sax.* *Dut.* *O. E.* i. e. *To clothe*. Garments or Suits of Clothes, a Widow's Veils. Here, *Friar's Habits*, by a *Fig. of Rhet.*

Dominic; *Sp.* *Ital.* *Fr.* *Lat.* i. e. *The Lord. Dominicus*, a *Spaniard*, was the *Author* of that *Order*, call'd *Dominican Friars*, instituted A. D. 1205. The *Inquisitors* are of this *Order*. Some ignorant Creatures put upon dying Persons a *Priest's Robe* of these *Orders*, to carry them safe through *Purgatory*.

Line 480. *Franciscan*; of *Francis*; *Teut.* *Dut.* *Ital.* i. e. *Free*. St. *Francis* was an *Italian Merchant*, first call'd *John*, who instituted the Order of *Franciscan Friars*, A. D. 1192.

Line 481. *Planets*; *Lat.* *Gr.* i. e. *Wandering Stars*; because of their *various Motions*. An *Astron. T.* They are seven in Number, viz. *Saturn*, *Jupiter*, *Mars*, *Sun*, *Venus*, *Mercury*, and the *Moon*; and comprehended in these Lines. If

If you would count the Planets soon,

Remember SIM, SUM, and the MOON.

Fix'd, for Fixed; Lat. An Astron. T. Stars far above our Planets, which do not change their Positions and Distances, in Respect of one another, as the Planets do; that Sphere moveth so slowly, as to compleat it's Course in 25000 Years.

Line 482. Chrytalline, or Crystalline, i. e. Clear as Crystal, Lat. from the Gr. An Astron. T. Two Celestial Spheres, vastly above all the Fix'd Stars: Of it the Antients had very dark and confused Notions.

Line 483. Trepidation; Lat. An Astron. T. A Trembling, a Passing. Here, two imagined Motions of those Spheres: Therefore Milton justly ridicules these wild Notions.

First-mov'd, for First-moved; Lat. An Astron. T. He means the Primum Mobile; Lat. i. e. The First Mover; or the 11th Heaven, which puts all the inferior Orbs into Motion.

Line 484. Peter; Lat. Gr. and Cephas; Syriac; from the Heb. i. e. A Rock. St. Peter the Apostle, whom some impiously fancy to be the Porter of Heaven. Hence, Sal-Petre, or Salt-Peter; Lat. Gr. i. e. A Rock of Salt; because it drops from old Walls, Rocks and Stones. A Mineral Salt, whereof they make Gunpowder, &c.

Wicket; Fr. Dat. O. E. A little Door within a Gate, or an Hole in a Door. Here, the Entrance into Heaven, in Regard to the Romish Superstitions, by a Fig. of Rhet. called Irony; i. e. A Scoff.

Line 488. Transverse; Lat. i. e. Turned aside, cross-ways. Here, put by, turned from the Doors of Heaven.

Away; Dut. O. E. q. Without Way; crooked. Here, out of the Way, or transverse.

Line 489. Devious; Lat. i. e. Out of the Way; a De-

a Desart where there is no Path or Way to be seen. Here, the *Pathless Air*, by a Fig. of Rhet.

Line 490. Cowles; Fr. *Sax.* O. E. from the *Lat.* contracted from *Cuculus*, a Monk's Hood.

Hoods; Sax. Dut. from *Head*; Coverings for the *Head*. Here, Priest's Caps used for Distinction.

Line 491. Flutter'd, for *Fluttered*; Sax. Torn, rent into Rags or Pieces.

Reliques, or *Relicks*, Fr. Ital. Sp. Lat. i. e. *Remains* or *Fragments* of the Bodies and Clothes of *Saints*, preserved by *Roman Catholicks*, with great *Veneration*, viz. A *Finger*, a *Toe*, a *Tooth*, a *Girdle*, &c. See Book II. N. 933, and all worshipped by them.

Beads; Teut. *Sax.* Dut. i. e. *Prayers*, round Balls made of Amber, Wax, Wood, Glass, Silver, Gold, commonly of 15 Tens, &c. which the *Romanists* count at *Prayers*, by reckoning of which they know how often they have repeated their *Pater-noster*, *Ave-mary*, *Credo*, &c. as they are enjoined by their *Priests*, even in the Streets and at Work; like the Old *Pharisees*, *Turks*, and *Hypocrites*. The *Heathens* of *Malabar* use *Beads* made of the Bark of Trees, as powerful Antidotes against *Satan*, *Sin* and *Dangers*, which are prepared by a Holy Order of Men only, called *Antigods*; and the *Turks* use *Beads* also to perfume themselves.

Line 492. Indulgences; Fr. Ital. Sp. Port. Lat. i. e. Bearing or coaxing with one; *Relaxations* or *Liberties*; granted by the *Popes*, to dispense with some *Duties*, or removing the *Infliction* of some temporal *Punishment*, due for Sins past, or to come. Card. *Bellarmin* affirms, that *Indulgences* are granted for 25000 Years. Behold a wide Door set open for all Sin and Wickedness; but they are sold at a very high Price.

Dispenses, for *Dispensations*; Fr. Ital. Lat. Sufferings
B b

ferings or Permissions granted by the *Popes*, to do Things contrary to the Laws of God or *Man*, for so much Money.

Pardons; *Ital. Fr.* from the *Lat.* i. e. *Free Gifts, Forgivenesses, Remissions of Sins.* Here, such as are purchased out of the *Pope's Exchequer*, at such a set Price.

Bulls; *Lat. Gr.* i. e. *Councils*: Because formerly they were granted by the Consent of a *Council of State*; or from *Lat.* i. e. *Ornaments*, hung about the Necks of Children, like a *Seal*; Briefs, Licences of *Popes*, to which Leaden or Golden Seals were affixed; and purchased at a set Price from the *Pope's Exchequer*.

Line 495. Limbo; *Ital. Sp. Lat.* i. e. *The Border of a Garment*; *Vulg. Limbus Patrum.* A Place fancied by *Papists*, bordering upon *Hell*, where they say, the *Souls* of all the *Patriarchs* and other Just Men, from the Beginning, were confined, till *Christ* at his *Passion* descended thither, and set them at Liberty. But as this is entirely false, not grounded upon Holy Scripture, nor good Reason, prejudicial to Men, and diminisheth the *Satisfaction* of *Jesus Christ*, *Milton* justly laughs at it.

Line 498. All this. Now the *Poet* returns to his *Subject*.

Line 506. Frontispiece; *Fr. Ital. Sp. Lat.* A T. of *Architect*. The *Fore-front* of a Building. Here, of Heaven, by a *Fig. of Rhet.*

Line 508. Portal, of a Port; *Lat.* A T. of *Architect*. The lesser *Gate* or *Door* of a Palace, next to the greater one. See B. IV. N. 869.

Inimitable; *Fr. Lat. Milt.* That may not or cannot be *imitated*, resembled; not another made like it on Earth.

Line 509. Model; *Fr. Ital.* from the *Lat.* A T. of *Architect*. An original Pattern, or Shape of any

any Thing in *Little*, a Platform made of Wood, for the more exact finishing of a greater *Building*.

Line 510. Jacob; *Heb.* i. e. *Holding the Heel*; or tripping up his *Brother's Heels*; because he laid hold of his *Brother's Heel* in the *Birth*, as if he would deprive him of his *Birthright* at first. Gen. 25. 26. A *Supplanter* or *Deceiver*, because he outwitted his *Brother Esau* more than once, Gen. 25. 27, 36. Hos. 12. 2. The second Son of *Isaac* and *Rebecca*, and Father of the twelve Patriarchs. He was born about *A.M.* 2190, and died in *Egypt*, 147 Years of Age. He was a grand Master of *Astronomy*, *Astrology*, &c. and also a Divine *Prophet*.

Line 512. Esau; *Heb.* i. e. *Wrought* or *Perfected*; because he was more complete at his *Birth* than other Children, being covered all over with *Hair*, as one that is old, and of a stronger Constitution. Gen. 25. 25.

Line 513. Padan-Aram, *Heb.* i. e. *A Pair of Rivers*, viz. the *Euphrates* and the *Tygris*. It is called *Padan* only, i. e. *A Pair*: Sometimes, *Aram*, i. e. *A River of Aramia or Syria*, sometimes *Naharajim*, i. e. *Rivers*; and *Padan Aram*. By the *Greeks*, *Mesopotamia* i. e. In the *Middle of Rivers*. By the *Arabs*, *Al. Gezira*, i. e. *The Island*. By the *Latins*, *Interamnia*: Because it lies along the *Banks of two Rivers*: And by the modern *Arabians*, *Diarbec* or *Diarbech*; i. e. *The Duke's Country*. To this Country *Jacob* was sent by his Mother, to avoid the Revenge of his *Brother*, and dwelt 21 Years.

Luz; *Heb. Arab.* i. e. *A Nut Tree*, or rather the *Almond Tree*: because many of those *Trees* grew thereabout, an antient City in *Canaan*. In Memory of the glorious *Vision* that *Jacob* had near to it, he called it *Bethel*, i. e. *The House of God*, which *Name* it kept for many Ages after.

Line 516. *Mysteriously*; Fr. Ital. Span. Lat. Heb. i. e. Shut up or hid, secretly; in Allegory, Type or Figure, as Jacob's Ladder, &c. were to the Jews.

Line 518. *Viewless*; Fr. from the Lat. Milt. i. e. Without a View, Sight or Prospect, Invisible, not to be seen by Mortals.

Line 519. *Pearl*; Fr. Span. Taut. Brit. from the Gr. i. e. *The Produce of the Sea*. A white, clear, hard Substance, bred in certain Oysters, three or four Times larger than the common ones; commonly called Pearl or the Mother of Pearl. Pearls are fished from the Bottom of the Sea, in the Indian, American and Grecian Seas, at certain Seafons of the Year. Here, *A dissolved Pearl*, which is done in rectified Vinegar, and used in Phycic.

Line 521. *Wafted*; Dut. O. E. A Sea T. Conveyed orguided safely and quickly.

Line 522. *Rapt*; (in the late Edit. *Rap'd*) Lat. Snatched away swiftly, as Elijah the Prophet was.

Line 524. *Aggravate*; Lat. To make more grievous, or heavy, to inhance.

Line 532. *Tribes*; Fr. from the Lat. i. e. Three Parts. The People of Rome were at first divided into three Sorts, viz. Nobles, Gentlemen and Commons; or in three Wards, which arose to Thirty-five afterwards. Here, the Twelve Tribes of Israel, by a Fig. of Rhet.

Line 533. *Rabests*; Sax. Q. E. Post. Orders, Commands, Messages.

Line 535. *Paneas*; Heb. from *Pano* and *im*, i. e. The Mouth of the Waters: because a vast Flood of Waters flow out of it. See Gen. 32. 30. And the Source of the Nile. B. I. N. 343. A Fountain in Palestine, near the old Town *Lais* or *Lisbem*, Heb. i. e. A roaring Lion, and the Persian Cæse; from which that Country was called *Panes*. It becomes a rapid River, running thro' a fat Soil Pliny and other Geographers

phers of old thought it was the Source of *Jordan*, but later Travellers have discovered the contrary: for that is in Mount *Lebanon*, four Leagues above this. It is the outmost Bounds of the Promised Land to the North, as *Beerseba* is to the South.

Jordan or *Jarden*; Heb. Compounded of *Jor*. i. e. Descending or rapid; or from *Jarad*: Heb. i. e. He descended: because of its rapid Current from the Mountains. And *Dan*: because it ran by the old City, *Dan*, from *Dan* the Patriarch, i. e. A Judge. These two Fountains uniting there, make the River *Jordan*, so famous for many Miracles; as the *Tame* and *Iffis* or *Ouse* uniting their Streams, a little below *Dorchester* in *Oxfordshire*, make the River *Thames*. It is the chief River of *Canaan*, rising at the Foot of Mount *Lebanon*, runs by the Borders of it on the East, then to the South in a Course of fifty Leagues, 'till it loogeth itself in the *Dead Sea*. By the Way it makes two Lakes, 1st. The Lake of *Semechon* or *Merom*, i. e. A Harp, and Bitter; because that Lake represents a Harp, and the Waters are bitter; it is dry in the Summer, *Josh.* 11. 5. 2dly, The Lake of *Gennesareth*, called the Sea of *Galilee* or the Sea of *Tiberias*, *Joh.* 6. 1. Forty-four Miles from *Jerusalem* Northward, four Miles broad and twelve Miles long. *Jordan* overflows the Banks in *March* and *April*, from the Snow and Rains that fall upon the Mountains. *Josh.* 3. 15. Now it is not above twenty Yards at the broadest, and about three or four Yards deep, unless when it overflows, which Mr. *Maundrel* could not observe, tho' he was there at the proper Time, viz. in *March* 30. *A. D.* 1697. which he supposes to be either, because its Channel is deeper than it was of old; or because the Waters of it may be diverted some other Way. It is covered all along with Trees,

which make a pleasant Sight, but a dangerous and difficult coming at it.

Line 536. *Bersoba*, or *Bersheba*; *Heb.* i. e. *The Hill of the Oath or Covenant*: because there *Abraham* and *Abimelech* made an *Alliance* upon *Oath*, *Gen.* 21. 31. A Town situated upon the utmost Bounds of the *Holy Land*, forty Miles from *Jerusalem* Southward; and built upon that Account. It belonged to the *Edomites*, then to the *Simeonites*. It was a great Town in the Days of *St. Jerome*, the *Christians* in the *Holy War*, fortified it against the *Turks* and *Arabs*; since that Time it belongeth to the *Turks*, and is much decayed. It is now called *Gallim* or *Giblim*.

Line 537. *Arabian*; one of *Arabia*; *Heb.* i. e. *Black, mixed, a Robber*: because the Inhabitants of it are such: rather from *Ereb*. *Heb.* i. e. the *West*: because it lies on the *West* of *Judea*. A large Country in *Asia*, between *Egypt* and *Judea*, the *Red Sea* and the *Perfian Gulf*, divided into the *Stony*, the *Desart*, and *Happy*. It was first peopled by *Joktan* and his thirteen Sons; by *Ismael*, Founder of the *Hagarens* or *Saracens*; then by *Esau*, and from him came twelve grand *Princes*, and as many *Nations*.

Line 543. *Scout*; See B. II. N. 133. *A Listener*. *A Milit. T.* *A Spy in Armies*. To which the Poet compares *Satan*. Perhaps *Gideon* was the first of the Kind, *Judg.* 7.

Line 546. *Brow*; *Sax.* *Dut.* *O. E.* That Part of the Face of a Man about the Eyes; the Top or Height of any thing. Here, the Side of an *Hill*; by a Fig. of *Rhet.*

Line 549. *Metropolis*; *Lat.* *Gr.* i. e. *A Mother-City*: In the Scripture-Phrase, the lesser Cities or Villages are called *Daughters* to *Jerusalem*, by a Fig. of *Rhet.* See *Josb.* 15. 45. *Psal.* 48. 12. *Jerom.* 49. 3. A Geogr. T. The chief City of a Kingdom

dom or Country ; as *London, Paris, Vienna, &c.*

Line 550. *Pinnacles or Pinacles* ; Fr. *Ital. Span.*

Lat. Heb. Pinnot. i. e. *Strong Towers.* The Battlements or highest Tops of great Buildings : the same as *Spires*, by a Fig. of *Rhot.*

Line 551. *Malign*, for *Malignant* ; Fr. *Lat.* Envious, ill-natured, malicious. Here, *Satan*, by a Fig. of *Rhet.*

Line 557. *Canopy* ; *Lat. Gr.* A Cloth of State for Princes to sit under upon grand Occasions. The Tester of a Bed. Here, the whole *Heaven* above us, by a Fig. of *Rhot.*

Line 558. *Libra*, *Lat. i. e. A Scale or Ballance* : because when the Sun enters into it, the Days and Nights are equal; as in a *Counterpoise*. An *Astron. T.* The 7th of the 12 Signs of the Zodiac, directly contrary to *Aries*; it contains nine Stars. The Sun enters into this Sign about the 11th of September yearly.

Fleecy-Star ; i. e. *Aries*, the *Ram*, by a Fig. of *Rhot.* An *Astron. T.* In Memory of *Jason's Golden Fleece*. It is a Southern Constellation, and consists of thirteen Stars : the Sun enters into it at the 11th of *March* yearly.

Line 559. *Andromeda* ; *Lat. from the Gr. i. e. Ruling over Men.* An *Astron. T.* one of the Northern Constellations consisting of 23 Stars. Here, the *Ram* is said to bear this Constellation ; because she is placed directly over him ; and as he moves, she seems to be carried riding upon him. *Andromeda* was thrown to a Sea-Monster, but *Perseus* rescued her ; and *Hercules* was swallowed up by a *Whale* ; as the Poets relate : both Fables are corroborating Histories of the Prophet *Jonas*.

~~QBS.~~ The Poets show what a vast View *Satan* had now of the whole *Creation* ; from the East to the West, and from the North Pole to the Southern.

Line 561. *Pause*; Lat. from the Gr. i. e. A *Stop*; Rest, Stay or Intermission to breathe a while. A *Musical T.* For a Rest or Silence for the Time of some Note. Here, without longer Delay, by a *Fig. of Rhet.*

Line 563. *Precipitant*, for *Precipitant Flight*; Lat. i. e. *With the Head foremost*; falling headlong, drops perpendicularly down in haste.

Line 564. *Marble*; Lat. from the Gr. i. e. *Shining*; like the *Marble Stone*; bright, shining, clear. The Antients carved first *Cedar, Box, Cypress, Palm, Olive*, and all sorts of Wood, not subject to rot: but *Dipænes* and *Scyllis* first carved in *Marble* at *Sicyone* in *Crete*, about *A. M. 3424.* Obs. The Poets ascribe several *Epithets* to the *Air*, to strike the *Imagination* of the Readers more strongly, as *Golden, Purple, Pure, Marble*: because it is white and shining in Colour like the polished *Marble*.

Oblique; Fr. Lat. An *Astron. T.* A crooked Way or Course, this Way or that Way: because he knew not well as yet, what Course to steer thro' the new *Creation*.

Line 568. *Hesperian*; Lat. Gr. i. e. *Western*. The famous Gardens of *Hesperus* the Brother of *Atlas* (said to be in the western Islands of *Cape Verd* or the *Canaries*, which belong to *Africa*, and lye under the *Evening Star*, which the *Greeks* and *Latins* call *Hesperus* and *Vesperus*) wherein were *Golden Apples*, kept by a watchful *Dragon*. The *Fable* is taken from the *Garden of Eden*, and the glorious *Fruits* there. See B. I. N. 529.

Line 573. *Allur'd*, for *Allured*; Lat. Decoyed, enticed, as Beasts are drove by a *Lure* or *Bait*. Here, drew and delighted *Satan's Eye*, by a *Fig. of Rhet.*

Line 575. *Center* (in the late Edit. *Centre*) which comes nearest to the *Original*. Lat. Gr. i. e. A *Prick.*

Prick. A Geometr. T. A Point in the Middle of a Circle, the middle Point of any round Thing.

Here, the Middle of the Firmament or Air.

Excentrick; Lat. Gr. i. e. Out of the Center. A Geometr. T. A Place that hath not the same Center with another, wide, far off or distant.

Line 576. Longitude; Lat. i. e. Length. A Geogr. T. The Length of the Earth from East to West, the Distance of Places from the first Meridian. Here, the Distance or Position of the Sun at that Time.

Luminary; Fr. Lat. i. e. A Light. Here, the Sun, by a Fig. of Rhet. - The Epithet Great is given it by Moses, Gen. i. 16. This is spoken with Respect to the Apprehension of Men: for Jupiter, Saturn, and the fixed Stars are far bigger.

Line 577. Constellations; Fr. Lat. i. e. Stars moving together. An Astron. T. Companies of Stars having many lesser ones about them, imagined to have the Form of some Animals, whied they call by their Names; as the Ram, the Bull, the Dog, the Bear, &c. Astronomers reckon 48 Constellations, and 1022 fixed Stars.

Line 583. Magnetick, of the Magnes.; Lat. Gr, i. e. The Stone of *Magnesia*, a Country of Lydia in Lesser Asia; hence it is called also the Lydian Stone, where it was first discovered by a Shepherd having Iron Nails in his Shoes, as he was feeding his Flock. The Load Stone, well known for its great Power of Attraction. It is found now in Germany, Norway, Sweden and Italy. Here, the Influence of the Sun over the Planets and the Earth. Magnetic Beam, i. e. The attractive Power of the Sun; by a Fig. of Rhet.

Line 585. Penetration; Fr. Ital. Lat. i. e. Entering into or piercing. Here, the Powerful Influence of the Sun's Heat upon the Surface of the Earth into its Bowels, and into the Sea; which produces

produces *Vegetables*, *Fruits*, *Minerals*, &c.

Line 587. *Station*; Lat. i. e. *A Standing*. Here, the *Position*, *Place* or *fixed Course* of the *Sun* in his own *Orb*, and in the *Heavens*.

Line 589. *Astronomer*; Fr. Lat. Gr. i. e. *A Distributer* and *Student* of the *Stars*; one who studies to know the *Nature*, *Number*, *Magnitude*, *Motion* and *Distance* of them. Here, *Galilæus Galilæi*, by a *Fig. of Rhet.* See B. I. N. 288.

Line 590. *Glaz'd*, for *Glazed*; from *Glass*. Lat. Sax. Set in *Glass*, as these *Telescopes* were.

Tube; Dut. Brit. Lat. Gr. i. e. *Depth*. An hollow Pipe, wherein *Glasses* are set; a long *Perspective Glass* made to view the heavenly Bodies, called a *Telescope*, Gr. i. e. *The Perfection or End of the Sight*. The same as *Optic Glass*. See B. I. N. 288. or rather a *Glass*, to bring distant Objects to closer View.

Line 592. *Medal*; (in the late *Editions* falsely, *Metal*) Fr. from the Gr. i. e. *Metal*; a Piece of *Gold*, *Silver*, or other *Metal*, like *current Money*, struck by *Kings* upon some extraordinary Occasion. One Side is called the *Face* or *Head*; the other the *Reverse*, and the *Inscription* the *Legend*. They are singular Helps to the Study and Composure of *History* now.

Line 593. *Inform'd*, for *Informed*; Lat. i. e. *Put in Form or Shape*; Shaped, fashioned. Here, enlightened in all Parts alike.

Line 594. *Glowing*; Sax. O. E. Poet. Growing, hot, or red, as *Iron* in a Furnace.

Line 596. *Carbuncle*; Dut. Teut. Ital. Span. Lat. i. e. *A little burning Coal*. A precious Stone, resembling a *burning Coal* in its Lustre or Colour. In Heb. *Bärketh*, i. e. *Lightning*. In Gr. *Smaragdos*, i. e. *Light*. It was the 3d of the first Row of precious Stones in *Aaron's Breast-Plate*, whereon the Name of *Levi* was engraved, to shew,

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shew, that *Divine Knowledge* should shine in the *Priests* of the *Lord*, to illuminate the *Church*, Exod. 28. 17. Mat. 5. 14. 16. It is an antient but a *vulgar Error*, to say, a *Carbuncle* gives Light in the Dark.

Chrysolite; Lat. Gr. i. e. A *Golden Stone*: because it shines like *Gold*. It was the first of the 4th Row, on which *Asher* was cut. It is of a *Sea-green Colour*, which shewed, that his *Habitation* should be near the *Sea*, Exod. 28. 20. Josh. 19. 24. Rev. 21. 20.

Line 597. Ruby; Lat. i. e. *Red*: A precious Stone of a glorious *red Colour*, as red as *Blood*. In *Heb. Achlama*, from which the *Greeks* call it an *Amethyst*, i. e. *Not to inebriate*: for it is reported to be an *Antidote to Drunkenness*. It is found in the *East-Indies*, the *Stony Arabia*, *Armenia*, *Egypt*, *Cyprus*, &c. It was the last of the 3d Row, whereon *Gad* was inscribed; to teach him *Watchfulness* and *Temperance*; and was also a *Sign of his Victories*, which were predicted, Gen. 49. 19. Exod. 28. 19. and fulfilled i Chron. 5. 18. 19.

Topaz; *Heb.* from which the *Greeks* formed *Topazion*, i. e. *Golden*. A Stone of a *Golden and green Colour*, found in *Ethiopia*, Job 29. 19. And in the Island *Topazium*, which lies in the *Arabian Gulph*. It was the 2d of the first Row whereon the Name of *Simeon* was engraven. Exod. 28. 17. Rev. 21. 20.

Twelve; *Sax. Dut. Teut.* i. e. *Ten and Two*. Here, the 12 precious Stones that were set in the *High-Priest's Breast-plate*, according to the Number of the 12 Tribes of *Israel*. Exod. 28.

Line 598. Aaron; *Heb.* i. e. *A Mountain*. This Name was given him by *Inspiration*, predicting his high *Advancement* and *Dignity*, and his *Death upon Mount Hor*. *Heb.* i. e. *A Mountain*. The eldest Son of *Amram*, older than *Moses* by

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three Years, yet named last; born in Egypt, about A. M. 2460. The first High-Priest of the Jews by divine Election. He died A. M. 2583. in the 123d Year of his Age, before Jesus Christ 1448. in the Land of Edom. Justin thro' a gross Mistake calls him Arvas and the Son of Moses.

Line 600. *Philosophers*; i. e. *Lovers of Wisdom*. See B. II. N. 565. Here, the Alchymists, who study the *Philosopher's Stone*, known by the Name of *Adepts*; great Searchers into *Nature*. But as their Attempts have been vain, and have beggared most of them; our Poet justly condemns them; by a Fig. of Rhet.

Line 602. *Volatile*; Lat. A T. of *Alchym*. i. e. Flying away; evaporating, diminishing.

Hermes; Lat. Gr. An Interpreter. An Egyptian *Philosopher*, called also *Mercury Trismegistus*, Gr. i. e. Thrice the greatest: being the greatest Prince, Priest and *Philosopher*; the supposed Author of the *Occult Philosophy*, thought to be Joseph. Here, *Nimble Mercury or Quick Silver dissolved, Philosophical Mercury*, without which they can do nothing.

Line 604. *Proteus*; Lat. Gr. i. e. The first; being esteemed the first of the Gods: therefore called old. The first Principle of all Things. A Sea God, who attended the Sea Calves, and could change himself in various Shapes. Here, a Chymical Process with many Transformations, in order to extract Gold out of any Matter, the Foundation whereof is *Mercury*; because of the Multiplicity of its Changes and outward Forms. The Poet useth this Word, as the fittest Scoff upon the Alchymists; by a Fig. of Rhet.

Line 605. *Drain'd*, for *Drained*; Fr. Lat. Drawn off, as Water by a Sink. Here, purified by the Force of their Fire.

Limbeck,

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• Limbeck, or Alembeck; Arab. *A Pipe A Chymic.* T.
A Still or Vessel used in Distillation.

• Line 607. Elixir; Arab. i. e. The Strength: Being the strongest and most powerful Tincture Cordial, that restoreth Health and Strength to decay'd Nature. The Grand Elixir and the Philosophers Stone denote the same Thing in Alchemy.

• Line 609. Arch-Chymick; Gr. i. e. The chief and grand Operator in Nature; the Sun, who produceth so many precious Vegetables, Fruits, Metals, Minerals, out of the Earth, by the powerful Influence of his Rays darted upon it. See B. II. N. 518.

• Line 614. Undazzled; Dur. O. E. Milt. i. e. Not dazzled, or made giddy: i. e. His Eyes were not hurt by so much new and glorious Light.

• Line 617. Calumniate; Lat. An Astron. T. i. e. To rise up to the Top of any Thing. Here, Ascend to the highest Point of the Heavens. When the Sun calumniates, it is Mid-day; then there is no Shadow to them that are near to, and under the Equator

Equator; Lat. i. e. One that makes equal. A Geog. T. A great Circle equidistant from the two Poles, dividing the Earth into two equal Parts, North and South. Some call it the Equinoctial Line; because when the Sun is perpendicular over this Circle, the Days and Nights are equal in all Parts of the Earth: And our Sailors, the Line; because it is the chief of all the Lines supposed in the Terrestrial Globe.

• Line 620. Visual; Lat. Milt. for *Visibit*, clear, quick, sharp-sighted.

Line 623. John; Heb. *Yehochanan*; i. e., Gracious. A proper Name of Men among the Jews, mentioned in Chron. 12. 12; Jer. 41. 11; John the Baptist; John the Apostle, John Mark, &c. Here, the Apostle and Author of the Book of the

Revelation, who saw an Angel in the Sun. Chap. 19. 17.

Line 625. *Tiar*, or *Tiara*; Lat. Gr. from the Pers. i. e. *A round Cap*; an Ornament of Coronets and Ribands, which the Emperors of Persia, and Priests of old in the Eastern Countries, used to wear; a Diadem. See B. IV. N. 90. Here, the Rays of Glory, that reflected from that Angel's Head in the Vision, as a glorious Crown; by a Fig. of Rhet.

Line 627. *Fledge*, for *Fledged*; Dut. O. E. A T. of Hawking. *Covered with Feathers.*

Line 634. *Casts*; i. e. Satan moves his Eyes round about every where; or considers how he is to do now; as Men do in their Doubts and Fears, by a Fig. of Rhet.

Line 636. *Stripling*; Sax. O. E. from the Lat. i.e. *Tripping and Dancing*; little, young. Here, a young Angel; by a Fig. of Rhet. ~~as~~ OBS. Our Poet sets Satan out now as a slim, youthful Angel, counterfeiting the more Innocency, and transformed into an Angel of Light; from the Words of St. Paul, 2 Cor. 11. 14.

Line 642. *Plume*; Fr. Lat. *Pluma*, a *Feather*. A T. of Herald. A Crown. Here, made up of many *Feathers* of divers Colours, for the greater Lustre and Ornament of great Persons.

Line 643. *Succinct*; Fr. Sp. Ital. from the Lat. Girt or tuck'd up, as a Man prepared for a Journey: Because all the Eastern Nations wear long Robes, which are not fit for Travelling; the Old Romans finding it so, began first to use short ones, which Custom is used over all Europe to this Time.

Line 648. *Uriel*; Heb. i. e. *The Light of God*. Milton, from the Sense of his Name every properly imagines this Angel to be the President of the Sun: For the Antients thought that all the Super-

Superior Orbs were governed by some Divine Intelligence, which moved them to worship those *Orbs*. See B. I. N. 323. And makes him to be one of the seven *Arch-Angels* of the *Presence*; which seems to be taken from Zech. 4. 10, &c. not from Tobit 12. 15. For that Number mentioned there is an *Apocryphal Story*. However, this *Name* is not found in *Holy Scripture*, but in the *Apocrypha*, 2 Esdras, Ch. 4. 1, 36.

Line 653. *Accoſts*; Fr. *O. E.* Approaches, draws near to, bespeaks to one.

Line 657. *Interpreter*; Lat. An Expounder, Explaner or a Translator of one Language into another. Here, *Uriel*, one of the seven *Arch-Angels*, and the first *Interpreter*, that brings God's great Authentic Will thro' the highest Heavens; where all other Angels attend thy Embassy.

Line 681. So spoke. Here is another *Digression*, with an elegant Character of *Hypocrisy* or *Dissimulation*.

Dissembler; Fr. from the Lat. i. e. One unlike to what he pretends to; one that makes as tho' that were real, which is not so; a Feigner, a Pretender, a Cheat; by a Fig. of Rhet.

Line 683. *Hypocrisy*; Lat. from the Gr. i. e. An Under-judgment, Dissimulation, counterfeit Goodness, or putting on a Character which is none of his own; the seeming to be what he is not; like *Actors* on a Stage, who put on a Character better than they deserve.

Line 690. *Regent*; Fr. Lat. A Ruler, Governor. Here, a Deputy *Angel*, whose supposed Office is to govern the Sun. Here, *Uriel*.

Impostor; q. *Imposser*; Fr. Ital. Lat. A Cheat, a Deceiver, a Pretender to Goodness and Truth. Here, *Satan*; by a Fig. of Rhet. *Fraudulent Impostor*; i. e. A grand or very notorious Cheat, by a Fig. of Rhet.

Line 694. *Fair*; *Sex. Sud.* *O. E.* Clear, beautiful. Here, Just, pure, holy.  Obs. Here is Uriel's Speech to Satan; and it contains a beautiful, but short Account of the whole Creation, whereof he had been an Eye-Witness for the most part. And this is another *Digression* from the main Subject, tho' it makes Way for it, and is an *Ornament* thereto.

Line 711. *Rul'd*, for *Ruled*; contracted from the *Lat.* i. e. To regulate; to govern, to manage. Here, the *Chaos* became submissive and obedient to the Command of the great *Creator*.

Line 714. *Quarters*; *Fr.* from the *Lat.* i. e. The fourth Part. A *Milit.* T. Lodgings for Soldiers. Here, the Separations or distinct Places assigned by God, for the four Elements at the Creation.

Line 716. *Quintessence*; *Lat.* i. e. The Fifth Element. A *Pbilaf.* T. The purest and most rectify'd Spirit of a Thing. Here, the purest Ether, Fire, or Celestial Spirit flew highest.

Line 718. *Orbicular*, for *Orbiculary*, by a *Fig.* of Gram. *Fr.* from the *Lat.* i. e. Round like} an *Orb*, *Globe* or *Ball*. Here, the Fire or pure Ether mov'd round in its own *Orb* or *Circle*, above the material or gross Bodies. See B. I. N. 287. Read, *And turned the innumerable Stars round about*.

Line 721. *Circuit*; *Fr. Lat.* i. e. A *Compass*; a going round in Form of a *Circle*. Here, the other Elements encompassed the Worlds round about, as the Wall doth a City.

Line 725. *Hemisphere*; *Lat. Gr.* i. e. The Half of a *Sphere* or *Globe*. One Half of the Heavens that is visible to us.

Line 726. *Invaide*; *Fr. Lat.* i. e. To go into a Thing. A *Milit.* T. To attack, set upon, or seize another's Country by Violence; i.e. Darkness would cover this Side of our Firmament, were it not for the Reflexion of the Moon, that enlightens it. Neigh-

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Neighbouring; *Sax*, i. e. *A night Inhabitant*; near next; because the *Moon* is the *Planet* next to our *World*; tho' it be 33 Millions of Leagues distant from the Earth, and sixty times less.

Line 730. Triforme; *Lat.* i. e. *Having a three-fold Form, Face, or Shape*; i. e. The *Moon* hath three different *Appearances* to us, viz. in her *Increasing, Full, and Decreasing*. See *Horace*, as to this Epithet.

Line 732. Dominions; *Fr.* *Lat.* *Governments, Rules*. Here, the feeble Shining of the *Moon* in her Monthly Courses of 28 Days. Read, *Checks the Night in her pale Dominions*; i. e. The *Moon* prevents the Darkness of the Night, when she shintes upon the Earth.

Checks; *Fr.* *Dut.* i. e. To *min*; from the *Gr.* i. e. To injure; to curb; to restrain; i. e. The *Moon* by her Light, tho' pale, hinders the Encroachment of Night upon the Earth.

Line 733. Me mine requires; i. e. My Office requires me to stay here, in the *Sun*.

Line 736. Thus said. Now the Poet returns to his Subject, wherewith he ends this Book.

Line 738. Reverence; *Fr.* *Sp.* *Lat.* i. e. *Fear*; a submissive Behaviour towards Superiors, Respect, Honour paid to one. Read, *Where none of the holy Angels neglect due Honour and Reverence to one another*.

Line 740. Ecliptick, or Eclipse; *Lat.* *Gr.* *A Defect of Light*. An *Astron.* T. A great wide Circle in the Heavens, extending between the two *Tropicks*, cross the *Equator*; wherein the *Sun* moves thro' the 12 Signs of the *Zodiac* in his yearly Course; and there the Eclipses do happen.

Line 742. Nipbatts; *Lat.* *Gr.* i. e. *Snowy*; because it is generally covered with Snow. It

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is a very high Mountain, part of Mount Taurus, between Armenia and Mesopotamia, not far from Paradise, and the Source of Euphrates and Tygris. Here, the Poet feigns Satan to have lighted first upon the Earth; after his long, troublesome and dreadful Passage.

GEN. OBS. In this Book there is not so much of the ancient Languages, Arts and Sciences, as in the two former. But the most sublime Mysteries of the tremendous Trinity of the Creation, the Fall of Angels and Men, Free Will, Predestination, and Man's Redemption, are more beautifully, clearly and briefly discovered, than has been done by other Poets, Divines and Philosophers, in many thousand Volumes, written upon those Subjects: It gives the Readers noble and exalted Ideas of the Deity, &c. Satan's Travels thro' the Abyss, the new Creation, and the Paradise of Fools, are Proofs of the Poet's Superlative Imagination, Wit, Learning and Eloquence.

The End of the Commentary on the Third Book.



BOOK IV.

Line 1. **O** For. Our Divine Poet judiciously introduces this Book in Imitation of St. John, who in a Vision saw Satan descending to the Earth, Rev. 12. 12.

Line 2. *Apocalypse*; Lat. Gr. i. e. A *Revelation* or *Discovery* of hidden Mysteries. This is the Name of the last Book of our Sacred Canon; dictated by Jesus Christ, and written by St. John

John, who was an *Apostle*, *Evangelist*, and *Prophet*; for the great Benefit of the Church to the End of Time. As the Book of *Daniel* was a Prophecy of the State of the *Jewish Church*, from the *Babylonish Captivity*, to the coming of the *Messias*, for 490 Years; so this contains *Predictions* of the various *Heresies*, *Persecutions*, *Mercies*, and *Judgments*, that should beset the *Church of Christ*, from that Time, to the last *Advent* of our *Lord*: And we have seen them almost all very exactly accomplished.

Line 3. Dragon; *Sax. Fr. Sp. Lat. Gr. i. e. Sharp-fighted*; watchful, and causing Pain. A dreadful and venomous Serpent, with great Eyes, a narrow Mouth, and very quick Sight. It differs only from other *Serpents* in this, that it is an old, large and over-grown one: The Prophet *Daniel* slew a very voracious one at *Babylon*; *Alexander the Great* saw one in *India*, that was sixty Cubits long, with three Rows of Teeth in each Jaw; and some have been 120 Foot long, others sixty Cubits long. The *Old Egyptians* made it the Emblem of a valiant and prudent King, who watches over his People for their *Safety* and *Prosperity*: Therefore the Emperor of *China* hath two *Dragons* upon his Ensign. Queen *Elizabeth* chose a *Dragon* and a *Lion* for the Support of her *Coat of Arms*; the one being noted for *Vigilance*, and the other for his *Fortitude* and *Valour*. It is the chief Order of Knighthood in *Hungary*. Here, *Satan* with the *Pagan Roman Emperors*, his Instruments, in devouring the *Primitive Christians* for the Space of 300 Years; by a *Fig. of Rhet.*

Line 17. Recoils; *Fr. Ital. i. e. To go backward*. A *Milit. T.* To run or fly back as a Cannon doth when fired. This Motion is caused by the Force of the Fire seeking a Vent to fly out; which,

which drives the Gun back, and the Powder and Ball forwards ; which generally recoils ten or twelve Foot.

Line 30. Meridian; Lat. i. e. Of the Mid-day.
An Astron. T. Noon-tide, Noon or Mid-day. Here, the Sun in the highest Altitude or Height, as towering upon high ; by a Fig. of Rhet.

Line 32. O thou. Here is Satan's supposed Soliloquy, expressing all the Guilt, Anger, Fear, Envy, Malice, and Despair of a Devil. *☞ Obs.* Mr. Addison thinks this is the finest Speech ascribed to Satan in the whole Poem. And the Poet makes Satan address the Sun, by a fine Fig. of Rhet.

Line 50. 'Sdain'd, for Disdained ; by a Fig. of Gram. Poet. Ital. from the Lat. Despised, contemned, slighted.

Line 87. Abide ; O. E. Here, I suffer, sustain or endure. I pay dearly for that so vain Boasting.

*Line 90. Diadem ; Fr. Ital. Sp. Lat. from the Gr. i. e. Binding about. What the Syrians call Mitra, the Greeks named Diadema, and the Latins Vitta, says Scaliger. A white Fillet or Scarf, like the Turkish Turbant ; wherewith the antient Princes of Persia, and the Priests also, tied a Crown round about their Heads : A King's Crown. *☞ Obs.* Alexander the Great brought the Use of it first into Europe, as Justin reports. Cæsar and Caligula refused it ; but Aurelian was the first Roman Emperor that wore a Diadem. See B. III. N. 625. Here, Satan's supposed Ensign of Royalty ; by a Fig. of Rhet.*

Line 102. Intermission ; Fr. Lat. i. e. A Breaking or Leaving off for a while, Discontinuance, Ceasing, read thus, So I should acquire a short Rest or Abatement of my present Torments most dearly.

Line 114. Dimm'd ; Sax. O. E. rendered Dim or Dark, i. e. Satan's devilish Passions took off that Disguise

Disguise, which he put on before Uriel, and discovered himself to be a mere Devil indeed.

Line 117. Counterfeit; Fr. from the Lat. properly a false Coin; Here, an Impostor, a Cheat, an Angel in Disguise, by a Fig. of Rhet. Read, And discovers him to be a Counterfeit, if any Angel saw him.

Line 126. Assyrian Mount; Here, Niphates, by a Fig. of Rhet. See B. III. N. 742.

Line 128. Gestures; Fr. Lat. Behaviours; Carriages of Persons; read, He (Uriel) marked Satan's fierce Gesture, and mad Demeanor, which denote the same Thing, by a Fig. of Rhet.

Line 132. Where; Here is an excellent Description of Paradise in a Multitude of its Ornaments, which the Poet frequently touches; because it is the Grand Seat of Action in the Poem,

Line 134. Mound, from Mons, Fr. Lat. i. e. a Mount; or contracted from Monumentum, or Brit. i. e. a Stone, an Hedge, Bank, Fence or Rampart, which God had placed round the Garden of Eden, by a Fig. of Rhet.

Champain, or Champagne; Fr. from the Lat. A large Plain, or an open Field.

Line 135. Hairy; belonging to Hair, Sax. Dut. A small Excrement on the Skins of all Animals on the Earth. Here, shaggy, covered with Trees, Greens and Leaves, by a Fig. of Rhet.

Line 139. Cedar; Fr. Lat. from the Gr. A very large, thick, and tall Tree, with small and slender Leaves. It is always green, never decays, and is detestable to Worms; because of its bitter Sap; the Antients anointed their Books with it, to keep them from being Worm-eaten; My Lord Bacon thinks the Wood of it lasts 1000 Years found. It grows chiefly on M. Lebanon, and in the Woods of America, was much in Esteem of Old, and highly celebrated in Scripture, but now are very much decreased. See B. I. N. 447. Fir;

Fir; Teut. Sax. Gr. i. e. *Fire*; because it is very apt to take *Fire*, from the *Rosin* in it; a tall Tree.

Palm; Fr. Brit. Teut. Ital. Sp. Dut. Lat. from the Gr. i. e. *The Hand expanded*; because its Leaves resembles the *Palm* of a Man's Hand. The *Palm* or *Date Tree*. It was used of old as a Sign of *Victory* and *Victory* itself: Because the more it is oppressed, the more it riseth and spreadeth. The *Palm* was used in the *Service of God*. Lev. 23. 40. And is said to be worn in *Paradise* itself. Rev. 7. 9. by a *Fig. of Rhet.* It was also the Sign and Reward of *Victory* in all the *Grecian Games*. The Antients honoured *victorious Princes* with spreading of *Palms* and *Flowers* before them, in their *Triumphs*. The *Jews* received *Alexander the Great*, and our *Redeemer*, and they of *Cremona*, *Vitellius*, in this Fashion. See Jer. 10. 5.

Line 140. *Sylvan*; Lat. from the Gr. belonging to a Wood, woody. See N. 707.

Scene; Fr. Lat. Gr. i. e. *A Shade*; The Fore-part of a Theatre. Here, a Bower, a Shade of these Trees; by a *Fig. of Rhet.*

Line 143. *Verduous*; Fr. from the Lat. i. e. *Green, springing*. Here, the green Inclosure and Banks of *Paradise*, naturally made by these *Trees*, which were like a Wall about it.

Line 151. *Humid*; Fr. Ital. Span. Lat. *Moist*, wet. *Humid Bow*, i. e. *The Rainbow*: because it is the Sign and Attendant of *Rain* and *Moisture*, by a *Fig. of Rhet.*

Line 161. *Mozambic*, *Mozambica*, and the French call it *Mozambique*. Ethiop. A little *Island* with a chief *City* built upon a *River* of the same Name, upon the East Coast of *Africa*, belonging to *Zanguebar*, 270 Miles from *Madagascar* to the West. It is barren and unhealthful, but populous: because of the great *Trade* with the *Portuguese*, who possess it now.

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Line 162. *Sabean*, of *Saba*; from *Seba* or *Saba*, the Son of *Chus*, the 6th Son of *Cham*, Gen. 10. 7. *Saba* is the chief City of *Arabia the Happy*, now *Zibit*, and by a *Fig. of Rhet.* all the *Happy Arabia*: where there is a great Store of *Cinnamon*, *Cassia*, *Frankincense*, *Myrrh* and other sweet Spices.

Ocean. Here, the *God of the Sea*, whom the Poets feigned to be the eldest of all the Gods, and before the *Dry Land*. Therefore the *Epithet Old* is proper here. See B. II. N. 892.

Line 168. *Asmodeus*; *Heb.* i. e. A *Destroyer* or *Fire*. A *Prince of Devils* among the *Rabbies*. *Gittim*. Fol. 68. i. An evil Spirit, who is said to have haunted the House of *Raguel*; to be in Love with his Daughter *Sarah*, and to have destroyed seven Husbands in the first *Night* of their Marriage, *Tob.* 3. 8. 17. He is the supposed Executioner of *Divine Justice*.

Fume; *Lat.* A *Smoak*, a *Smell*. Here, the *Stench* which *Tobias* made of the *Heart* and *Liver* of a *Fish*, by the Direction of his *Guardian Angel*, which drove this *Devil* many thousand Miles off into *Egypt*, and there bound him fast.  *OBS.* Hence, I suppose, rose that foolish Opinion of the *Vulgar*, about *conjuring evil Spirits* into the *Red Sea*, *Tobit* 8. 3.

Line 169. *Enamour'd*, for *Enamoured*; *Fr. Lat.* i. e. *Deeply in Love*, in *Amours*. This lustful *Devil* was so much in Love with *Sarah*, that he slew seven Husbands wedded to her, *Tobit* 7. 11. See B. I. N. 449.

Spouse; *Fr.* from the *Lat.* i. e. *Betrothed*. A *Bride-groom* or married *Man*; and also a *Bride*, a *Wife*. Here, *Sarah* the Daughter of *Raguel*, by a *Fig. of Rhet.*

Line 170. *Tobit*; *Heb.* i. e. *Good*. *Tobit's Son*, is *Tobias*, by a *Fig. of Rhet.*

- Line 171. *Media*; Heb. from *Madai* the Son of *Japhet*, Gen. 10. 2. i. e. *A Measure*: because he was of a large Stature. A large Country and ancient Kingdom in *Asia*, on the North of *Persia*, near *Georgia*, and upon the *Caspian Sea*, having *Armenia* and *Affyria* on the West. It was once Mistress of the *Eastern Monarchy* of the *Medes*, for 317 Years, but soon fell into the *Persians*; then became subject to the *Turks*. Now *Servan* or *Shirvan*.
- Line 175. *Brake*, (in the late Editions it is *Breake*, but wrong) *Sax. O. E.* A Cluster of Bushes, a Bush. Here, any Fruit Stalk, that is easily broken, by a Fig. of *Rhet*.
- Line 179. *Arch-Fellon*; *Sax.* from the *Lat.* and *Gr.* i. e. A cruel or deceiving *Villain*. A grand Malefactor, Thief or Deceiver. Here, *Satan*, by a Fig. of *Rhet*.
- Line 181. *Bound*; *Fr.* A Leap, a *Jump*; and also the *Bounds* or *Limits* of a Field. Here it is used in both Senses; with a Pun on the resembling Words.
- Line 183. *Prowling*; *Fr.* *Preying*, ravenous. Here, *Satan* is compared to an arrant *Thief*, a *preying Wolf*, an *House-Breaker*, a *Cormorant*, &c. which declare his malicious devouring Temper.
- Line 186. *Hurdled*, of *Hurdle*; *Sax.* A Frame of *Hazel-Rods* wattled or platted together, to make Sheep-Folds, Grates and Inclosures.
- Gotes*; *Sax. Dut.* Sheep-Folds. Hence, comes our Words *Cott* and *Cottage*, a poor Man's Habitation, by a Fig. of *Rhet*.
- Line 193. *Hirelings*; from *Hire*. *Sax. Dut. O. E.* The Price or Wages of a Thing hired, *Hired Servants*. Here, covetous and wicked *Priests* and *Preachers* of the *Gospel*, who ran without Christ's Commission, and seek not the Glory of God, nor the Good of the People, but their own worldly

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worldly Lucre and Benefit. See John 10. 12. 13.

Line 196. *Cormorant*, from *Corvus Marinus*; Lat.

i. e. A *Sea-Crow*. The *Chaldeans* call it *Shalennana*, i. e. The *Fish-hunter*. A ravenous Sea-Fowl

Line 211. *Auran, Haran, or Charran*; Heb. i. e.

Wrath. The chief City of *Mesopotamia*, whither *Abraham* fled from the *Wrath* of God: because of the *Idolatry* of the *Chaldeans*, and also dwelt for a Time, Gen. 11. 31. Acts 7. 4. *Jacob* went to it afterwards for fear of *Esau's Wrath*, Gen. 29. which giveth Name to a large Country upon the River *Tigris*. It is called also *Aram* and *Aramia*; from *Aram* the Son of *Sem*, i. e. *Mighty*; and is what we call *Syria*. This City is 440 Miles Northward from *Jerusalem*; now called *Ophea*. It is eleven Day's Journey from *Nineve*; populous, and hath a good Trade.

Line 212. *Selucia*; Lat. Gr. i. e. A *Glaring Light*.

Another famous City of *Mesopotamia*, called also *Calne* in the *Land of Shinaz*, Gen. 10. 10. *Coche*, then *Alexandria*; because it was rebuilt by *Alexander* the Great; afterwards repaired by *Antiochus* King of *Syria*, who called it *Seleucia* in Memory of his Father *Seleucus*, Gr. i. e. *Glorious*. It is forty Miles from *Old Babylon* upon the Confluence of the *Euphrates* and the *Tygris*; the Turks possess it now, and call it *Bachda* or *Bagdad*.

☞ Obs. Great Men erected Cities to perpetuate their *Names*; thus *Alexander* the Great built above Seventy; and one to the Honour of his *Horse*, called *Bucephalus*; and *Seleucus* founded sixteen Cities in Memory of his Father *Antiochus*, six to the Memory of his Mother, three called *Apamea*, to the Remembrance of his Mother, and nine called *Seleucia*, to commemorate himself.

Line 213. *Eden*; Many Places are called *Paradise* and *Eden*, from the old ones: This *Eden* is an *Island* in the *River Tigris*, where the *Edenites*

inhabited. See B. I. N. 4. These People were destroyed by *Sennacherib*, 2 Kings 19. 12.

Line 214. *Telessar*, and *Elassar*, Heb. i. e. A Fort or Rampart of the *Affyrians*. A Country upon the Borders of *Affyria*, wherein the *Edenites* were garrisoned to guard *Babylon*, from the Incroachments of the *Affyrians*, Isa. 37. 12. Ezek. 27. 23.

Between these Places the true *Eden* and *Paradise* were situated. Vid. *Huet. de Situ Paradisi*.

Line 220. *Vegetable Gold*. Lat. i. e. *Gold growing in the Earth*, in the Manner of Plants, Herbs, &c.

Line 224. *Shaggy*; *Sax.* Hairy and rough. Here, covered with Shrubs, Plants, Flowers, resembling *Hairs* upon Beasts. See N. 135.

Line 225. *Ingulf'd*, for *Ingulfed* or *Ingulph*, q. *In a Gulf*; Fr. Ital. Span. Lat. Gr. i. e. *In a Bosom*. Milt. Swallowed up in a deep Place under Ground, as many Rivers do. See B. I. N. 52.

Line 228. *Porous*; *Full of Pores*; Lat. Gr. i. e. *Passages*. An Anat. T. Pores are very small *Holes* in the Skins of *Men*, *Beasts*, *Vegetables*, *Minerals*, and every Thing else, not discernable by the naked Eye, thro' which the *Sweat*, *Juice*, *Nourishment*, &c. are received and discharged; And without those *Pores* we could not live: for according to *Physicians*, we discharge much more by them, than by any other Way. Here, the Water of the *Euphrates*, which ran thro' the *Pores* or *Veins* of the *Earth*, as the Poet supposes, by a Fig. of Rhet.

Line 231. *Glade*; *Sax. O. E.* from the Gr. i. e. *A Bough*. An easy Passage or Way made thro' a *Wood*, by cutting down the Trees, i. e. The River had cut a Way down that Hill in Paradise.

Line 237. *Crisped*; Lat. *Curled, frizzled, wrinkled*; As Water appears upon the Surface, by the Winds and Stones.

Line 239. *Mazy*; *Sax.* full of *Mazes* or Turnings, and

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and Windings, as Rivers do. See B. II: N. 561.
Line 240. *Nectar*; *Heb.* i. e. Sweet smelling or Gr. i. e. Not killing: because whosoever drank of it, could not be killed, but became *Immortal*. A most pleasant Liquor, feigned to be the *Drink of the Gods*, as *Ambrosia* was their supposed Meat. By these the Gentiles kept up the Memory of the *Tree of Life*. Here, the comforting Water of the *Euphrates*, which refreshed the *Flowers*, &c. in *Paradise*.

Line 242. *Boon*; *O. Fr.* from the *Lat.* *Bonus*. Good, Liberal Read, *Boon-Nature*, i.e. Bountiful Nature.

Line 245. *Imbroun'd*; *Sax.* *Teut.* *Ital.* *Fr.* *Milt.* Made brown or dark, like ripe Corn, Fruits, and Leaves, at the Harvest.

Line 252. *Lawns*; *Fr.* *Span.* Large, rude Plains in Parks, or between two Woods, but not cultivated.

Line 254. *Lap*; *Sax.* or from the Gr. i. e. To receive. The *Lappet* of a Garment. Here, the *Border* or *Edge* of a *Valley*, by a *Fig.* of *Rhet.*

Line 255. *Irriguous*; *Lat.* i. e. Not stiff; Well watered, abounding in Water or Springs.

Line 258. *Mantling*; *Fr.* from the *Lat.* Covering, overspreading, as with a *Mantle* or *Cloak*. A fit *Epithet* for the *Vine*.

Line 260. *Luxuriant*; *Lat.* Wanton. Here, growing rank, full and large; by a *Fig.* of *Rhet.*

Line 262. *Fringed*, from *Fringe*; *Sax.* A Lace on the Edge or Border of a Garment. *Mantling*, *fringed*, &c. are beautiful *Epithets*, and *Figures of Rhetoric*, for the spreading *Vines* and *Flowers*, which covered and adorned all the *Places* about *Adam* and *Eve*, as a *Mantle*, *Fringe* or *Lace* on a Garment.

Myrtle; *Fr.* *Teut.* *Dut.* *Lat.* Gr. from the *Heb.* i. e. *Ointment*, *Sweetness*: because of the *Sweetness of its Seent*. The *Myrtle Tree* or *Shrub*, yielding

ing Berries of a sweet *Odour*: therefore it was consecrated to *Venus*. See Book V. N. 23.

Line 263. *Mirrour*, or *Mirror*; *Fr.* from the *Lat.* i. e. *To admire*. A Looking-Glass. At first the *Antients* made use of *polished Brass*; the *Vulgar* used to look into the *Sea* or any standing Water, *Exod.* 38. 8. *Job* 37. 18. *Virgil. Eclog.* 2. 25. Afterwards they invented *Glass* and *Crystal* for that Use.

Line 264. *Airs*; *Gr.* A T. of *Music*. Gentle Gales or Breaths of the sweet *Air*. Here, *Musical Tunes*, the Notes of Birds in the Spring. The Word is doubled, to add the greater *Force* and *Beauty*, by a *Fig.* of *Rhet.*

Line 265. *Attune*; *Lat. Gr. Milt.* i. e. To *join in Tune*. Here, to put the *Trees* and *Leaves* into a regular and delightful Motion, which causeth a *whistling Tune* or *Sound*, by a *Fig.* of *Rhet.*

Line 266. *Pan*; *Lat. Gr.* i. e. *All, universal*, *Nature* itself in its general *Blossoms*, but no where finer, than in *Paradise*. The Universe, the *Sun*. *Pan* was God of the *Shepherds*, variously described by the Poets, attended with the *Graces*; i. e. the *Seasons of the Year*, and the *Hours*, i. e. the *Times*: but in Reality it was only an *Emblem* of *Nature*. *Virg. Eclog.* 2. *Line* 32, 33, 34.

Line 269. *Enna*; *Chal. Phœn.* i. e. A *Garden* and *Fountain*. *Enna* is the same as *Eden*, in the Language of the *Phœnicians*, which they borrowed from *Moses*. *Gen.* 2. 8. A most pleasant Field in the Heart of *Sicily*, abounding with Springs, Fruits and Flowers. There was a City, a Temple of *Ceres* and a fine Grove: And out of it *Pluto* stole and carried off *Proserpina* into *Hell*.

Proserpine; *Lat.* i. e. *Creeping out*. The Daughter of *Jupiter* and *Ceres*, ravished by *Pluto*. Her Mother *Ceres*, went to *Hell* to get her released; but because she had tasted a *Pomegranate* in *Pluto's*

so's Orchard, *Jupiter* could do no more, than give her Leave to accompany her six Months above ; and *Pluto* six other Months below. Of the *Rape of Proserpina*, See *Pindar. Ode I.* This *Fable* hath nothing else in it, than that the *Corn, Fruits, &c.* lie six Months in the Ground, then creep out of it, and flourish six Months above it ; and *Ceres* was an *Inventress or Improveress of Husbandry, &c.* The Poets make her the *Queen of Hell.* See *Virgil, &c.*

Line 270. *Dis*; contracted of *Dives*, Lat. i. e. *Rich*; the same as *Pluto* in the Greek; because *Gold, Silver* and other *Riches* come out of the *Bowels of the Earth*. The black *God of Hell* or the *Regions below*.  Obs. *Pluto* was the first that taught the *Greeks* to bury their *Dead* in a decent Manner; and therefore they made him the supreme Monarch of all the *Dead*. And *Charon* (in old Greek signifies a *Ferry-man*) was a *Ferry-man of Note at Memphis*; therefore the Poets made him the *Transporter* of departed Souls into Hell.

Line 271. *Ceres*; Lat. i. e. *yielding Fruit, growing*: or Heb. *Gerebh*. i. e. An *Ear of Corn*. The Daughter of *Saturn* and *Ops*, the Mother of *Proserpina*, and the *Inventress of Corn, Tillage, &c.* for which she was deified after Death.

Line 273. *Daphne*; Lat. Gr. i. e. A *Laurel*; the most pleasant Suburbs of *Antioch*; which is the Capital of *Syria*, well shaded with *Laurels*, adorned with *Rivers, Springs, Flowers, &c.*

Oreutes; Lat. Gr. i. e. *Rapid*. The largest River in *Syria*, rising on M. *Lebanon*, washing many Cities in its Course; it runs by and thro' *Antioch* into the *Mediterranean Sea*. See B. I. N. 469.

Line 274. *Castalian*, of *Castalia*; Arab. i. e. A *purling Stream*. A fine Spring at the Root of *Parnassus*, sacred to the *Muses*: Because the

pleasant Sound of it gliding down that Hill, elevated the Imagination, was said to inspire the Poets of Old. Here is another of this Name by the Grove of *Daphne* at *Antioch*, which foretold *Hadrian's Advancement to the Empire*. *Milton* seems to mean this *Spring*.

Line 275. *Nysian*, of *Nysa*; *Heb.* i. e. A *Banner* or *Refuge*. A City of *Arabia*, within the Isle of *Nysa*, upon the River *Triton*, where *Bacchus* was nursed, as they report. This *Fable* took its *Original* from that *History* related in *Exod.* 17. 15. where *Moses* built an *Altar* to *Jehovah Nissi*, *Heb.* i. e. *The Lord is my Banner*, upon the Victory over *Amalek*: For *Bacchus* is *Moses* among the *Heathens*. Hence *Bacchus* was called also *Dionysius*, i. e. *God of Nysa*, or the *Nysa of Bacchus*.

Line 276. *Triton*; *Arab.* i. e. A *Pasture*. A River in *Africa*, which issues out of the Lake *Triton* into the *Mediterranean Sea*, over-against the *lesser Syrtis*, and divides *Lybia* into two equal Parts. Now *Rio di Caps.*

Cham, or *Ham*; *Heb.* i. e. *Heat* or *Blackness*; the 3d and youngest Son of *Noah*. *Gen.* 9. 24. And *Jupiter* among the *Gentiles*. In the first *Division* of the *Earth*, *Syria*, *Arabia*, *Egypt*, and all *Africa* fell to his Share.

Line 277. *Ammon*, or *Hammon*; *Heb.* i. e. *Heat*. Another Name of *Cham*, whom the *Old Egyptians* and *Grecians* worshipped under this *Denomination*. His *Temple* and famous *Oracle* stood in *Cyrene*, on the *West Side of Egypt* and the *Desarts of Lybia*: Therefore our *Poet* calls him *Lybian Jove*. See B. II. N. 904.

Line 278. *Amalthea*; *Chald.* i. e. A *Nurse*; *Gr.* i. e. *very rich or multiplying*: Daughter of *Melissus*, King of *Crete*, a Mistress and Nurse of *Jupiter*, which fed him with *Goat's Milk* and *Honey*; and Mother of *Bacchus*. *Jupiter* gave her a *Horn* of

of Plenty, which supplied every Thing. This *Fable* is taken from the Name of one of Job's three Daughters, called *Keren-Happuch*, Heb. The *Horn of Plenty*; whose Name the LXX translate, the *Horn of Amalthea*. See Job. 42. 14.

Florid; Lat. i. e. *Flourishing*; youthful, gay, lusty, beautiful. Here an *Epithet* of *Bacchus*, who is always characterised as a Youth; because *Wine* drives away *Cares*, *Pains*, and troublesome *Thoughts*.

Line 279. Bacchus; Heb. *Bartsus*, i. e. The Son of *Chus*. The Natural Son of *Jupiter* by *Amalthea*, (others say) by *Semele*, which may be the same *Woman*, by a different Name; whom our Poet follows here. He first planted *Vines* and made *Wine*: Therefore he was esteemed the God of *Wine*. And because it administers *Vigour*, *Imagination*, *Wit* and *Elocution*, they made him also the God of the Poets; for they stand in need of all these Perfections. *Bacchus* is *Noah*. Gen. 9. 20. And also *Moses*, in the *Heathen Histories*.

Stepdame; from *Steif*. Dut. i. e. Stiff or Cruel; and *Dame*, Fr. from the Lat. i. e. A Lady; O. E. A Step-mother, a Mother-in-Law. *Hete*, *Rhea*.

Line 280. Abaffin, of *Abaffinia*; from *Abaffeti*; Arab. A scattered People; an antient People of Arabia, near *Sabaea*, of the Posterity of *Zektan*, who settled afterwards in *Ethiopia Superior*; and there erected a vast Empire of 26 or 30 distinct Kingdoms. The Portuguese discovered this Empire to the Europeans. A. D. 1500. And the Dutch call it the Country of *Prester John*, from *Unchan Jabbannan*, one of the Emperors of it, about A. D. 1200. The Upper *Ethiopia* upon the Red Sea and the Persian Ocean, on the East Side of Africa. The Inhabitants are all black, and for the most Part Christians.

Line 281. Amara, or *Ambara*, Heb. and *Ethiopic*. i. e. *Bitter*; for the latter has a near Resemblance to

to the former *Language*; for Example, *Abins* in the *Heb.* is our *Father*; *Abana* in the *Ethiopic* is the same; so they call their *Archbishop*. *Amara* is a Province under the *Equinoctial*, and one of the Kingdoms of *Abyssinia*, or *Upper Ethiopia*, almost in the Middle of it, on the South. There is a Mountain of the same Name, about 90 M. in Compass, a Day's Journey high, and encompassed with Rocks, with only one Entrance to it. On the Top are many beautiful *Palaces*, wherein the Emperor's Children are educated, and the younger *Sons* kept 'till they die, that they may not disturb the Government. It is a most fruitful and pleasant Country, therefore some of the Learned have placed *Paradise* there, and the *Source* of the *Nile*; for what Reason I cannot see.

Line 282. Ethiop, for *Ethiopic Line*; by a *Fig. of Gram.* The *Ethiopic Line* is the *Equinoctial Line*; because this vast *Empire* lies directly under the *Line*, and is extremely hot. See B. 2. N. 641.

Line 284. Wide; *Sax. Dut. Dan. Teut.* Large in Breadth and Length, i. e. That old *Opinion* is false, for the true *Paradise* is at a vast Distance from *Amara*; it is in *Affyria* above 2000 Miles distant from this to the North.

Line 288. Two. ☰ Obs. Here is an incomparable Description of *Adam* and *Eve* together in the State of *Innocency*, and soon after their *Creation*.

Line 290. Naked; *Sax. Dut. Gr.* from the *Heb. Pure, clean, innocent*; unclothed. There is a *Nakedness* arising from moral *Purity*, spotless *Innocence* and *Righteousness*; and there is a shameful *Nakedness*, coming from *Sin* and *Vice*; whereof every one in his right Senses may be ashamed. Our first *Parents* had the first before their *Fall*; because they thought no ill; and the latter upon it. Gen. 2. 25. 3. 7. Exod. 32. 23. ☰ Obs.

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The Antients knew this so well, that *Plato* said,
Men in the golden Age were all Naked.

Line 301. *Hyacinthian*, of *Hyacinthus*; *Lat.* *Gr.* i.e.

A *Violet* of *Cynthia* or *Apollo*; because when he
slew his beloved *Boy* unawares, he cried out, *Hai,*
Hai. i.e. Alas! Alas! and out of his Blood that
was spilt, a *Flower* of that Colour started up, to
which he gave that *Name*, as *Ovid* tells the *Tale*,
Met. lib. 10. It flowers in *April*.

Line 303. *Clustering*, from *Cluster* or *Clutter*; *Sax.*

Dut. from the *Lat.* i.e. *Close*; because *Grapes*
grow *close together*, i.e. *Adam's Hair hangs stately*
down, curling in Clusters like a Bunch of Grapes;
and *Raven-black*, as to its Colour.

Line 305. *Tresses*; *Fr.* Locks of Hair hanging
down loofely. Here, *Eve's bright yellow Hair*,
reckoned a Beauty among the Antients. See *Homer*.

Line 307. *Tendrils*; *Lat.* i.e. *Creeping upwards or*
holding fast; the little tender curling Shoots or
Sprigs of the Branches of a *Vine*, that lay hold of
Things near to support them.

Line 325. *Tuft*; *Fr.* *Dut.* *Teut.* *O. E.* A Lock of
Hair, a Grove or Thicket of Trees. Here, a
Grove, Bower or Shade of Trees.

Line 329. *Zephir* for *Zephyrus*; *Lat.* from the *Gr.*
Breathing Life; the West Wind, because it is
of an *enlivening, quickening and refreshing* Na-
ture; especially in hot Countries.

Line 332. *Nectarine*, of *Nectar*. See N. 240.
Here most sweet, delicious and comforting Fruits.

Compliant; *Fr.* *Lat.* Yielding, willing, agreeing,
hanging down and loaded with Fruits.

Line 334. *Damask'd*, for *Damasked*; *Fr.* *O. E.*
Heb. Sprinkled over with sweet scented Flowers,
like those that abound about *Damascus*.

Line 336. *Brimming-stream*, i.e. Adam and Eve
drank Cups of Liquor full to the Brim, by a Fig.
of Rhet.  Obs. This we call a *Bumper*, *Fr.*

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au bon pere, i. e. A Health to the good Father, or the Pope ; which the Cardinals drank in full Cups, in Token of their good Will, and for their own Refreshment, after having sat long with him in the Conclave about the Affairs of the Church and State.

Line 340. *Frisking* ; Fr. i. e. Leaping, skipping briskly and nimbly.  Obs. Here the Poet brings the Beasts about our first Parents, to pay their Homage to them ; and to shew their peaceable Nature, by Way of a *Digression*. Is. ii. 6.

Line 343. *Ramp'd*, for *Ramped* ; A T. of Herald. Fr. i. e. The *Lion* did rave and jump about, or stood upright upon his two hinder Legs. Hence, the *Lion Rampant* is a Term of Heraldry.

Line 344. *Bears* ; Sax. *Dut.* Dut. from the Gr. i. e. *Hairy* ; wild Beasts very rough, resembling an Hog, but larger, sluggish, sleepy and indolent : The Female goes with young not 40 Days. They are found in *Lapland* and the Northern cold Countries of Europe and America in Abundance.

Tigers ; Lat. Gr. from the *Armenian* ; i. e. An Arrow : Because of their excessive *Swiftness* ; Beasts of Prey, very wild, fierce, exceeding ravenous, and of a prodigious Swiftness ; somewhat like a *Lioness*, with a short Neck and much spotted all over ; they are most frequent in *Hircania*, and can't bear the Beat of a Drum.

Ounces ; Lat. and Gr. *Lynx* ; i. e. Sight or Light ; because they are very quick-sighted. Most cruel and ravenous wild Beasts in *Africa*, of the Nature of a *Wolf*, having many Spots like a *Deer*, as big as a *Mastiff Dog*. It is said they are engender'd between a *Wolf* and a *Stag*.

Pards, Vulg. *Leopards* ; Gr. from the *Heb.* i. e. Spotted like the *Flowers* in a Garden ; *Libards*, Male *Panthers* : It is said that they are engender'd of a *Panther* and a *Lioness*.

Line 345. *Gambol'd*, for *Gamboled* ; from Game ; Fr.

Fr. Sax. Made Game, Sport and Tricks before Adam and Eve.

Elephant; *Fr. Span. Ital. Dut. Brit. Lat. Gr.* i. e. *Watery*; because it engenders in *Marshes*; from the *Heb. Eteph*, i. e. *An Ox*; because of the Vastness of its *Body*; and therefore the Poet calls it *Unweildy*. The hugest of all terrestrial Animals: Some of them are 13 and 14 Foot high, and seven broad; yet the meekest, most prudent and teachable of all Creatures, and lives to the Age of 100, 120, and 200 Years. It is bred in the hot Countries; the largest are in *India*: It is of a mouse-colour, will drink fourteen Gallons of Water or Wine at once; was much used in War among all the Antients, and is so still among the *Indians*. That the *Elephant* hath no Joint is a vulgar Error; it goes two Years with its young. In *Manemotapa* 5000 of them are killed in a Year, for their Teeth: There is a vast Trade of *Elephants Teeth*, in *Guinea*, and other Sea-Ports in *Africa*. See *Beheimoth*, B. VII. N. 471.

Line 346. Wreath'd, for *Wreathed*; *Sax. O. E.* Twisted or twined about, as the *Elephant* does his *Trunk*.

Line 347. Lithe; *Sax. O. E.* Supple, pliable, quick, limber. A fit *Epithet* for the Snout of an *Elephant*.

Proboscis; *Lat. Gr.* i. e. *The Feeder*. The Trunk of an *Elephant*, wherewith it feeds itself, and does all his Actions: Therefore some call this Member, the *Hands* of the *Elephant*.

Line 348. Gordian, from *Gordius*; because he lived in a City called *Gordium*, *Gordium*, and *Gordieon*. *Pbrygian*. He was the Father of the famous *Midas*, and a poor Husbandman of *Pbrygia Major*, a Kingdom in the *Lesser Asia*, near the *Hellepontr*. *Gordius* was made a King of it, by

by the Omen of an *Eagle*, sitting a long Time upon one of his Oxen at Plough: The *Phrygians*, advised by the *Oracle of Apollo*, made him their King; in Memory whereof he hung up the *Furniture* of his *Plough* and *Cart* in such intricate *Knots*, that it was very hard to undo them, in the Temple of *Jupiter*, in the City *Gordium*, which lies by the River *Sangarius*: An old Prediction pass'd thereon, that whosoever should untie them, should be Monarch of all *Asia*; thinking it was a Thing impossible. *Alexander the Great* attempted to undo them, but not performing it, he cut them with his Sword, and so eluded or fulfill'd the Prophecy. We use a Proverb from the *Gordian Knot*, to signify, *Something that is extremely difficult to be done*. Mr. *Richardson* misrepresents this Story: He says, the *Knot* was hung up in the Temple of *Apollo*; tho' *Q. Curtius* affirms, that it was placed in the Temple of *Jupiter* in *Gordium*. To these *Milton* compares the *Twists* of the *Serpent's Tail*, by a Fig. of Rhet.

Line 349. Train; Fr. from the Lat. i. e. *Drawing the Trail of a Gown*. Here, the *Tail* of a *Serpent*, by a Fig. of Rhet.

Line 352. Ruminating; Lat. i. e. *The Cud of Beasts*. Chewing the Cud, as *Cows* and other Cattle do, when they lie down; all which were allowed by the *Jewish Law*; to be eaten as *Clean Beasts*.

Line 354. Scale; Lat. Here, the upper Hemisphere of the Heavens, which seems to us to rise up at the Setting of the Sun, as the lighter Scale of a Weight; by a Fig. of Rhet.

Line 358. O Hell. Satan's supposed *Soliloquy*, on the View of *Adam* and *Eve*.

Line 389. Melt; Teut. *Sax. Dut.* Properly to make solid *Bodies* liquid or fluid. Here, moved

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into Pity and Compassion, by a Fig. of Rhet.

Line 396. Down. ↗ OBS. Here the Poet represents the various Circumstances of Satan's Contrivance of Man's Destruction, and that Devils can assume any Form and Kind of Man or Beast at Pleasure, for their wicked Purposes ; to give the Reader better Conceptions of his Malice, Craft, and Revenge.

Line 402. Glare; Fr. from the Lat. A fierce, furious, and sparkling Look, like that of a Lion, and other wild Beasts.

Line 404. Fawns; Fr. Deers, young Bucks or Does of the first Year, a Year old.

Line 406. Couchant; Fr. A T. of Herald. Lying down close ; i. e. *Satan* alters his wary or cunning Watch ; by a Fig. of Rhet.

Line 408. When Adam. ↗ OBS. This Sentence is confused, and must be read thus, *When Adam, the first of all Men, turned himself to Eve, the first of all Women, and thus moved or began his first Speech ; then all Ears, or every Creature that had Ears to hear, did move towards him to hear his new Speech.* An elegant Græcism.

Line 411. Sole. Adam's first supposed Speech to Eve.

Line 438. Prune; Sax. Fr. from the Lat. To make pure. A. T. of Garden. To trim Trees, Flowers, Plants, by cutting off the superfluous Branches.

Line 440. To whom. Eve's supposed Answer, very natural and well fitted to her Sex, and present State of Happiness.

Line 447. Præ-eminent, or Pre-eminent; Fr. Ital. Lat. i. e. To shew itself before and above others. Here, higher, more noble and excellent than I am. See B. II. N. 6.

Line 449. Sleep; Sax. Dut. from Gr. i. c. A Comprehension, or uniting of the Body and the Senses together, Rest taken by Sleeping : Also

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Death, which is a near Resemblance thereof.

Here, Eve's Arising from Non-existence, coming out of nothing at her Creation.

Line 461. *Gleam*; Sax. *O. E.* from the *Lat.* A *Light*; a warm Beam of the *Sun*, darting out after Showers of Rain. Here, the clear Surface of that Water, in which *Eve* saw herself by a Reflexion.

Line 478. *Platan* (in the lat. Edit. *Plantan*, which is wrong) Gr. i. e. *Broad*; because the Leaves of it are very broad and spreading wide, which make a cool, refreshing, and welcome Shade in hot Countries; the *Plane-Tree*. It grows very large and well spread in *Macedonia*; the Body of it is of a clear green, smooth as *Glaes*, very straight, and about 20 Foot high; the Leaves are eight or ten Foot long, and four Foot broad; and the Heart of it is a common Food in *South America*. See *Cockburn's Journey*.

Line 500. *Juno*; Lat. i. e. *Help* or *Affistance*. An Heathen Goddess, the Sister and Wife of *Jupiter*; she goes under various Names among the antient Poets. By this *Fable* they meant the *Air* and *Earth*, which came both out of one Womb, the *Chaos*. Here, the *Air* smiles on the *Earth* when it rains, and renders it fruitful.

Impregnis, for *Impregnate*; by a *Fig. of Gram.* Fr. *Lat.* i. e. *Makes big*, or *gets with Child*. Here, makes fruitful. The Meaning of this *Simile* is this: As the *Air* shines on the *Earth* in the Spring, so *Adam* then smiled on *Eve*, with his tender and warm Love.

Line 502. *Kisses*; Sax. *Brit. Dut. Text.* from the Gr. *Salutations* upon the Lips or Cheeks. They were used in the early Ages of the World, Gen. 29. 11. and brought into Fashion among the Old Romans, to discover if their *Women* drank *Wine* in the Morning. They also kissed their dying

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dying Relations, to receive their departing Souls.

Line 503. Leer; Teut. Dan. Sax. O. E. A Laugh, Mock, or Jeer. Read, *With an invidious and malicious Look.*

Line 504. Askance, or Askaunt; Dut. Sax. O. E. Vulg. Askew; side-ways, asquint, to look awry or enviously at one.

Line 505. Sight. Here begins Satan's second supposed Soliloquy.

Line 506. Imparadis'd, for Imparadised; Milk from the Heb. i. e. Seated or made happy in Paradise.

Line 529. Corner; Lat. Cornu, i. e. An Horn; a Nook, an Angle in an House or Room, that jets out like an Horn. Here, every private Place in Paradise. Read, *I will leave no Place unsearched or not spied out.*

Line 540. Aspect; Fr. Lat. i. e. A Look. An Astron T. The Situation or Appearance of the Stars, and Planets, in Opposition to one another. Here, the bright Countenance or Rays of the Setting Sun was right over against the East Side of Paradise. See B. II. N. 301.

Line 549, Gabriel; Heb. i. e. The Strength or Migt of God. The Arabs call him Jibrael, and the Tatars, Sabriel: thro' Ignorance of the Original, and Corruption of their different Tongues. The Rabbies account him the Minister of God's Mercies; and Michael, of his Justice: therefore they call him Water, and the Latter, Fire. He is employed in Things belonging to the Messias: for he was sent to Daniel, to Zacharias and to the Blessed Virgin, for that End; One of the Arch-Angels and a powerful Guardian of the Church. See Dan. i. 16. Luke i. 26. Therefore Milton wisely makes him to be one of the Keepers of Paradise, now waiting for and expecting the Night when he was to enter upon his Duty.

Line 554. Diamond; Fr. Lat. Gr. A Contraction of *Adamas*, i. e. That cannot be tamed or broken. The hardest and most valuable of all precious Stones. So the Hebrew Name of it *Shamir* signifies *Hard*; harder than *Flint* or any thing else, *Ezek. 3. 9.* Naturalists say, that it is not to be mollified or broken with any thing, except *Goat's Blood*, hot and fresh; not with a *Hammer* and *Fire*: both which are false: yet it is cut with its own *Powder*. ~~t~~ OBS. There are many *Diamonds* of vast Value, in the Cabinets of great Men: that famous one of the Grand Duke of *Tuscany*, which weighs 138 *Carats*, i. e. One *Ounce* and three *Penny-Weight*, was esteemed the largest in *Europe* for a long Time; until that which Governor Pitts brought from *India*, appeared; which weighed 547 *Carats* and one half, i. e. four *Ounces* eleven *Penny Weights* and six *Grains*: After the *Chips* were cut off in the polishing (which came to 110,000*l.*) it was sold to the *Court of France*, for 120,000*l.* *Sterling*. But there are *Diamonds* in the Repositories of the *Emperors of Persia, India and China*, which exceed that also both in *Weight* and *Value*.

Line 555. Gliding; Sax. Dut. O. E. i. e. *Sliding*, slipping down quickly. Mr. Addison looks upon this to be too low for *Milton*; tho' it would not be amiss in an inferior Poet.

Line 557. Vapours; Fr. Ital. Span. Port. from the Lat. i. e. *Very porous*. A Philos. T. Watery Exhalations raised up by the Heat of the Sun, and Subterranean Fire, into the Air, the watery Meteors are *Mist, Clouds, Rain, Hail, Dew, &c.*

Line 559. Compass; Fr. A Sea T. An Instrument like a *Circle*, of great Use in *Navigation*; with thirty-two distinct *Points*, shewing the *Blowing* of the *Winds*, from the various *Points* of the *Heavens*; and the *Needle* being touched with the *Magnet*,

Magnet, it bears to the *North Pole*. Altho' the *Attractive Quality* of the *Load-Stone* was found out many Ages ago ; yet the *Compass* was not invented till about 400 Years ago ; but by whom it is not yet determined ; only the *French* used the *Load-Stone* in *Navigation*, before any Nation in *Europe*, in the 14th Century : therefore it bears the *Flower-de-Luce*. Before that Time the *Antients* could only *cruise* or *coast* along within the Sight of the *Shore* ; which made their *Voyages* both tedious and dangerous : For *Solomon's Fleet* might have gone and returned from *Ophir* in one Year, had they had a *Compass*, 2 Chron. 9. 21. But the *Chinese* use a *Bowl of Water* for their's.

Line 562. *Gabriel*. Here, is Uriel's supposed Speech to *Gabriel*.

Line 569. *Mount*; A *Mountain*. Here, *Niphates*, that lies North from *Eden*, by a *Fig. of Rhet.* See B. I. N. 781.

Line 576. *To whom*. *Gabriel's* supposed Answer.. Here, called. the *winged Warriour*, by a *Fig. of Rhet.*

Line 581. *Meridian*; Fr. *Ital.* *Lat.* of the Mid-day, Noon-tide, by a *Fig. of Rhet.*

Line 588. *Dawning*, from *Dawn*; Sax. O. E. from the Gr. i. e. *To fall*: for then the Stars seem to fall, or set to our Appearance. The Break of Day, beginning to grow Light. Read, *I shall know about the Break of Day To-morrow.*

Line 592. *Azores*; Port. *Span.* i. e. *The Isles of Hawks*: because Multitudes of those Birds were found there, when the Portuguese first discovered them, A. D. 1449. These Islands are nine in Number, which lie in the *Atlantic* or *Western Ocean*, over-against *Portugal*: they are called also the *Terceras*, from *Tercera*, i. e. *Three*: be-

cause it is the *Third*, which is found in sailing from *Portugal*, and the *chiefest* of them, i. e. The Sun was now setting in the *West*, by a Fig. of Rhet.

Line 593. *Incredible*; Fr. *Ital. Span. Lat.* i. e. That is not to be believed. Here, it is surpassing or beyond all Belief, how swift the Motion of the *Primum Mobile* is, by a Fig. of Rhet.

Line 594. *Diurnal*; *Lat. Of the Day*; daily. Here, the daily Motion of the *Primum Mobile*.

Volubil (or *Voluble* in the late Edit.) *Lat.* Swift, moveable, turning round, i. e. The Earth is not so swift in its Motion to the *East*.

Line 599. *Sober*; q. *Sine Ebrietate. Lat.* i. e. Without Drunkenness: or Gr. i. e. Wise, prudent. Here, in a grave, dusky Livery. Read, Had covered all Things on Earth with Darkness; by a Fig. of Rhet.

Line 603. *Descant*, or *Discant*; Fr. *Lat.* i. e. A Song sung over and over. Here, the Nightingale's Song in the Night; by a Fig. of Rhet.

Line 605. *Hesperus*; *Lat. Gr.* i. e. The End of the Morning or Light; *Venus* or the Evening Star, which appears in the Evening, when the Sun is set; and first in the Morning, then it is called *Lucifer*, i. e. A Light-Bearer.

Line 609. *Peerless*; *Sax. O. E.* Having no Peer or Equal in the Night; Matchless, incomparable, for the *Moon* is the greatest Light then, and darkens *Venus*, by a Fig. of Rhet.

Line 611. *When*. Here, is Adam's supposed Discourse with Eve at Night, in a Digression.

Line 614. *Dew*; *Sax. Dut. Brit.* from the Gr. i. e. To water or moisten: A Vapour made of the Steams of the Earth exhaled by the Heat of the Sun, and in his Absence falleth down upon the Earth, to refresh it. Here, *Sleep* is compared to the *Dew*, by a Fig. of Rhet. because of its Softness and Refreshment,

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Line 623. *Streak*; *Sax.* *Dut.* *Teut.* *Ital.* from the *Lat.* To make *Streaks* or *Lines*. Here, to *spread Sparks of Light* in the *East*, i. e. About the Break of Day To-morrow, we must be up, and at our Work.

Line 628. *Manureing*; *Fr.* *O. E.* from the *Lat.* i. e. *Handy Labour*. A T. of *Husbandry*; *Tilling* the *Ground*, *Labouring*. Here, dressing the *Flowers* in *Paradise*.

Line 631. *Besbrown*; *Sax.* *Teut.* *O. E.* q. *Strown about*; *thrown about*, sprinkled or thrown here and there.

Line 634. *To whom*. Here, is *Eve's* supposed Answer, full of Duty and Obedience to her Husband.

☞ Obs. A most excellent and useful *Lesson* to all *Wives*. Happy they, if they woald take it!

Line 635. *Author*; *Fr.* *Lat.* The first Cause of a Thing, a Beginner and Head of a Society or Party. Here *Adam* is so called by *Eve*.

Disposer; *Fr.* from the *Lat.* i. e. A *Placer*; a Commander, Manager, Ruler. Here, *Adam*, by a *Fig.* of *Rhet.*

Line 645. *Fragrant*; *Ital.* *Lat.* i. e. *Broken*: because by *breaking* the Smell becomes greater; Having and yielding a sweet and pleasant Smell; *Odoriferous*. Read, *The fertile Earth becomes fragrant after soft Rains*.

Line 659. *To whom*: *Adam's* Answer. A short but elegant *Lecture of Astronomy*, in a continued *Digression*.

Line 661. *Finish*; *Fr.* *Lat.* To end, to accomplish; to go their Course round the Earth, according to the Opinion of *Ptolemy* and others.

Line 669. *Foment*; *Fr.* from the *Lat.* To cherish, warm, comfort. ☞ Obs. Four Words signify the same Thing, by a *Fig.* of *Rhet.* Read, *But also they foment and warm, temper and nourish all Things*.

Line

Line 683. *Responsive*; Fr. Lat. A T. of *Music*. Answering by Notes, i. e. Singing by one's Self, or with others.

Line 694. *Laurel*; Fr. Ital. Span. Lat. i. e. *Purging* or *Purifying*: for it hath a singular Virtue to purge the Blood. The *Laurel* or *Bay-Tree*. It was dedicated to *Apollo*: from thence came the Word *Poet Laureat*.

Line 696. *Acanthus*; Lat. Gr. i.e. A Prickle or Thorn: because many Thorns grow about it. A Tree or a Shrub with a long and a large Leaf turning in. The Herb *Branick Ursine* or *Bear's Foot*.

Line 698. *Iris*. See B. XI. N. 244. Here, the Herb, called the *Flower-de-Luce*, Fr. i. e. The *Flower of Light*: because it resembles the *Rainbow* in its many Colours. The Florists reckon 17 Species of it.

Jesamin, Jeffermin or Jeffermine; Fr. Dut. Teut. Lat. Gr. from the Arab. A Shrub or Plant bearing sweet scented Flowers. Some call it *Apieria*, the *Bee's-Tree*: because they haunt about it. Florists reckon 13 Species of it. See *Miller's Dictionary*.

Line 700. *Mosaic*; Fr. Ital. Lat. Gr. A T. of *Arctit*. A curious Work of many little Stones of different Colours, inlaid or joined together upon a Bottom of *Plaister of Paris*, upon Walls or Floors, representing *Flowers* of divers *Shapes*, Chequer Work. Here, the most curious and beautiful *Workmanship* of Adam's Bower.

Violet; Fr. Span. from the Lat. *Vis Olendi*. i. e. The Power of sweet Smelling; it hath five Leaves in the Flower, and two Sorts, the Sweet Violet and the Panfy. A Plant bearing a sweet scented Flower.

Line 701. *Crocus*; Lat. Gr. Heb. and Arab. *Isaphran* or *Zaphran*. i. e. Yellow; the Saffron Flower. It grows in the East-Indies; but the English Saffron in Essex and Cambridgeshire is reckon'd the best.

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Line 703. *Emblem*; Fr. Lat. Gr. i. e. *Inlaid*. A Representation of some Things in Carving and Painting. Here, curious *Inlaid Work* of Stone; *Mosaic Work*, by a *Fig.* of *Rhet.*

Line 706. *Sequester'd*; Lat. A *Law T.* separated, set apart by itself; Here, a retired Place; Lat. - Pretended, imagined, contrived. Here, invented by the *Old Poets*.

Line 707. *Sylvanus*; Lat. Gr. i. e. *Woody*: A God of the *Woods* and *Groves* among the *Old Heathens*. *Pan*, *Faunus* and *Silvanus* are but the same Deity; their *Feasts* were called *Lupercalia*.

Nymph; Lat. Gr. i. e. *Looking young*; or *Heb. Nephesh*, i. e. *A Soul*: They were supposed to be the *Souls of the Dead*. Any Goddess of the *Waters*, *Rivers*, *Springs*, *Mountains*, *Fields*: for the *Heathens* imagined that some inferior *Deities* presided over these: And hence the *Papists* dedicated these to their *Saints*, as *St. Patrick's*, *St. Bridget's*, *St. Winifred's Wells*, &c.

Line 708. *Faunus*; Lat. i. e. *Speaking or foretelling Things to come*. *Faunus* the Father of *Latinus*, the third King of the *Latins*: because he taught them the Art of *Tillage*, he was esteemed a God after his Death.

Line 711. *Hymænar*, of *Hymen*, from *Hymenæus*, the Son of *Bacchus* and *Venus*, was the God of *Marriage* among the Greeks, and a Native of *Argi*, i. e. *A Membrane*. A *T.* of *Anat.* *Hymenæus* is said to have been the first Inventor of *Marriage Rites*: And therefore was made the *President or Guardian of Marriages* among the *Old Heathens*, which were celebrated with Songs and Mirth. Here, *Marriage-Songs*, by a *Fig.* of *Rhet.* See the Poet *Catullus's Marriage-Hymns*, &c.

Line 712. *Genial*; Lat. i. e. *Joyful*. Here, the friendly *Angel* supposed by the Poet, to have put the

the first Couple together.

Line 714. *Pandora*; Lat. Gr. i. e. All Gifts. The Wife of *Epimetheus*; *Pallas* gave her *Wisdom*; *Venus*, *Beauty*; *Mercury*, *Eloquence*: And so every God and Goddess gave her some Perfection. *Jupiter* sent her to *Epimetheus* with a Box, which he rashly opened; and all Diseases, Evils and Miseries flew out of it, and infected Mankind. She is described by *Hesiod*, L. 1. 60. &c. *Eve* is this Woman, and the *Fall of Man* is couched under the *Fable*, which the *Hebreans* had by a long Tradition.

Line 717. *Japhet*; Heb. i. e. Persuaded. The Poets call him *Japetus*; and the Tatars call him *Japhis*: He is said to be the Son of *Epimetheus*, Lat. Gr. i. e. After *Wit*: because he snarled for his Curiosity, in opening the Box. The Brother of *Prometheus*, Lat. Gr. i. e. *Wit before hand*: Forecast and *Wisdom*. He was said to have put Life and Soul into a Man, which he made of Clay; to quicken which, he stole *Fire* or *Soul* from Heaven. *Jupiter*, for his Presumption, sent *Pandora* to plague the Earth. These are Memorials of the *Creation* and *Fall of Adam*, from Gen. 2. 7. and oral Tradition, couch'd in Fables. *Prometheus* was the first Inventor of *Statues*, according to *Lactantius*; others say, a great *Astronomer*. However, *Japhet* was the eldest Son of *Noah*; this Name was a Prophecy of the Persuasion and Conversion of the *Gentiles* to Christianity. See *Psal. 68. 31. Acts 8. 27.*

Hermes; Lat. Gr. i. e. An Interpreter. The Son of *Jupiter* and *Maia*. The Messenger of the God's, who carried the Box to *Pandora*.

Line 720. Thus. Here, is *Adam's* supposed Evening Hymn: And it consists of a masterly Transposition of the Words; thus, O Omnipotent Maker, thou madest the Night also, and thou madest the Day, &c.

Line

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Line 741. *Wren*; *Sax. O. E. Poet.* I think, I am of Opinion, I suppose, I fancy'd strongly.

Line 743. *Connubial*; *Lat.* Belonging to Marriage. Here, Matrimonial Love.

Line 744. *Hypocrites*; See B. III. N. 683. He means the *Tatians*, *Montanists*, *Manichees*, and other old *Hereticks*, who condemned *Marriage*, as an abominable *Crime*, and a *Work of the Devil*.

Line 756. *Charities*; *Lat.* Gr. i. e. *Graces*. Here, all the kind Offices and Endearments of *Parents*, *Relations*, and *Friends*, had their Source and Original from *Marriage*. See Gen. 2. 24.

Line 763. *Shafts*; *Sax. O. E.* from the *Lat.* Here, the *Darts* and Powers of *Love*: So Horace used the Word *Sagitta*, i. e. A *Dart*.

Line 766. *Harlots*; *Fr.* from the Town *Arlet* in *France*, where Rollo, Duke of *Normandy*, begat William the Conqueror, of a Skinner's Daughter; from whence the Word *Harlot* came up. She dreamed the Night before she was delivered of him, that a *Light* spread from her Womb, which shone over all *England*. Others say, *Bastardus* was his Surname, and engraved upon his *Signet* in *Capital Letters*, as was an antient Custom: And this gave Original to the Word *Bastard*, and perhaps to this Story: Or *Sax. q. Whorelet*; i. e. A Little *Whore*; Prostitutes, Strumpets, lewd Women.

Line 769. *Serenade*; *Ital.* from the *Lat.* i. e. A clear and solemn *Air*. A Concert of *Music* in the Streets, and under the Window of a *Mistress*, in the Evening, Night or Morning. The late Editions have *Serenate*, tho' wrongly: These are much used in *Spain*, with all Sorts of *Musick*, both *Vocal* and *Instrumental*.

Line 776. *Cone*; *Fr. Lat. Gr.* A Geomet. T. A solid round Figure, rising up in the Form of a Sugar-Loaf, or Top. Here, the *Shadow* of the Earth

Earth pointing upwards, when it is Night, about Nine or Ten o' Clock.

Line 780. *Parade*; Fr. from the Lat. i. e. *Prepared*. A Milit. T. A Place where Soldiers meet to exercise and mount Guard. Milton supposes the *Holy Angels* Guardians of *Paradise*, now going to mount theirs, about this Time of the Night: Therefore they must be in a *Military Order* and Readiness for their Duty.

Line 781. *Next in Power*; i. e. *Uzziel*, who is supposed next Chief to *Gabriel*.

Line 782. *Uzziel*; Heb. i. e. *The Strength of God*; one of the supposed *Guardians of Paradise*.

Line 788. *Ithuriel*; Heb. i. e. *The Light or Searcher of God*. Another of those supposed *Guardians*.

Zephon; Heb. i. e. *The Spy or Watch of God*. Another of those *Guardians*, to whom *Gabriel* gives these Orders. *Zephon*, the Son of *Gad*, and Father of the *Zephonites*, is mentioned, Num. 26. 15. But *Ithuriel* and *Zephon* are not Scriptural Names of *Angels*, good or evil. Read, *Leave no Corner of Paradise unsearched*.

Line 800. *Toad*; Sax. Teut. i. e. *Death*; and Heb. i. e. *Swelling*. A poisonous and ugly Insect, like a Frog; but blacker, heavy, and swelling; with a rough, clammy, and hard Skin, spotted on the Sides: The *Spider* is a great Enemy to it. And yet this vile Creature is useful; for the Powder of dry'd *Toads* discharges the Water of a *Dropsey* in Man by Urine. It is a fit Resemblance of *Satan*; and we call an ugly dirty Person a *Toad*, in Contempt.

Line 803. *Dreams*; See B. I. N. 784. Here it is a Noun. Actings of the Imagination in Sleep. The *Human Soul* is in perpetual Thought, and never ceaseth, while Men are alive. So *Dreams* are imperfect Thoughts, because the *Mind* wants its proper Organs. *Dreams* are either natural, from

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from the confused Thoughts of the *daily Affairs* of Life: 2. *Diabolical*; from the Suggestion of *Evil Spirits*; such as this first supposed *Dream of Eve*, or that of *Pilate's Wife*, *Mat. 27. 19*. Or 3. *Divine*, from the Influence of the *Holy Spirit*, whereby several Parts of the Divine Revelation were communicated to *Holy Men*, in *Dreams*: And even *Plato* makes *Jupiter* the Author of *Dreams*. See *Gen. 28. 31*. *Joel 2. 28*. *Acts 2. 17*. All *Creatures* dream in the Night, as well as *Men*.

Line 805. *Animal Spirits*; *Lat.* A T. of *Anat.* The purest and most lively Particles of the Blood, in all living Creatures whatsoever, which are the *Principles* of their Life.

Line 812. *Temper*; *Fr. Lat.* A natural Disposition of the Body, an Humour. Here, *Ithuriel's Spear* temper'd or framed in *Heaven*; by a Fig. of *Rhet.* The *Tempering of Steel* is done by *cold Water* and *Fire*, and requires a very nice Attention in taking it out of the *Fire*, when it has a certain Degree of Heat.

Line 814. *As when.*  OBS. Here, *Satan* is resembled to *Gunpowder*, set on fire in a Tun or Cask.

Line 816. *Tun*; *Sax. Dut.* A Measure of *Wine* and other Liquids, containing 252 Gallons; a Pipe or Cask.  OBS. The Antients made *Bottles* to hold *Wine* and *Water*; of *Hogs-Skins*; as those of the *Gibeonites*, *Josh. 9. 4*. to which our Saviour alludes; *Mat. 9. 17*. long before the Invention of *Glass Bottles*. Hence comes the Word *Hogshead*.

Line 817. *Smutty*, of *Smut*; *Sax. Dut. O. E.* from the Gr. i. e. To *smoak*; the Soot of a Chimney. Here, *Gunpowder*, which looks black, like Soot, by a Fig. of *Rhet.*

Line 827. *Know.* Satan's insolent Answer to *Ithuriel*

riel and Zephon.

Line 832. *Superfluous*; Fr. Ital. Port. Span. from the Lat. i. e. *Running over*; over much, more than needs, unnecessary, idle. Read thus, *Do ye begin to tell your Errand or Business in an idle and needless Speech?*

Line 866. *O Friends!* Gabriel's supposed Speech to the Guardian Angels.

Line 870. *Wan*; Sax. Dut. i. e. A Defect or *Want of Heat* thro' Paleness; pale, faded. Here, defaced, ashamed thro' Sin. Read, *But of a faded and wan Brightness or Glory.*

Line 873. *Lours, or Lowrs*; Dut. O. E. from the Gr. i. e. *To look with a frowning Countenance*, Lurks, lies hid. Here, appears, i. e. *Defiance and Opposition are seen in his Countenance.*

Line 894. *Dole*; O. E. from the Lat. Pain, Grief, Sorrow. Hence, *Doleful*, i. e. *Painful.*

Line 902. *He.* i. e. Satan spake those Words in Scorn and Mockery.

Wartlike Angel, i. e. Gabriel, by a Fig. of Rhet. and here is his supposed Answer to Satan.

Line 924. *To whom.* Here begins Satan's insulting Answer to Gabriel.

Line 928. *Volid*, for *Volied*; Fr. from the Lat. A Milit. T. *Flew*; was discharged or shot, i. e. The *blasting* or scorching *Thunder* did flee about, like *Shot* out of *Guns*.

Line 936. *Wing*; Sax. Dan. Milt. Here, it is a Verb, to fly as with a *Wing*; to pass or travel over the *desolate Abyss*, i. e. the empty and uninhabited Deep.

Line 945. *Cringe*; Teut. Dut. O. E. To bow down, to creep in low Submission to one. Here, to God. Read, *And cringe or pay humbly, usual and accustomed Distances to God.*

Line 946. *To whom.* Gabriel now answers, who is described, as in Line 902, by the same Fig. of Rhet.

Line

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Line 962. Arreede, or Aread ; Fr. O. E. Poet. To appoint, determine, judge, decree, order or pronounce a Sentence upon one; by a *Fig. of Rhet.*

Avant ; Fr. from the *Lat.* i. e. *Before*; Away, be gone out of my Sight. A Word of Disdain.

Line 967. Facil ; Fr. Lat. Easy, slight, readily opened. Read, *As henceforth not to scorn the easy Gates of Hell, that are barred too weakly or slightly.*

Line 970. Then. Here, is *Satan's* supposed Reply to *Gabriel.*

Line 971. Limitary ; Lat. Milt. i. e. *Bounded within Limits,* i. e. *Gabriel,* who was either appointed to be in the *Boundary* of *Paradise* himself; or was now *limiting Satan,* to his *Bounds in Hell.* A Word of Disdain.

Line 976. Star-pav'd, for Star-paved ; Fr. from the *Lat. Milt.* Paved or adorned with Stars; as a Road or Way is paved with Stones, by a *Fig. of Rhet.* Read, *Star-paved Heaven.*

Line 978. Mooned Horns ; Lat. Milt. i. e. Those good *Angels* drew up their *Guards* into *Angles* or *Horns*, sharp like those of the *New Moon*, or like a *Wedge.* See B. I. N. 287.

Line 981. Ceres ; See N. 271. Here, *Corn*; because she was the Inventrix of *Corn* and *Husbandry.*

Line 982. Bearded ; Fr. Sharp pointed ; or Sax. O. E. from the *Lat.* Standing up close together, like the *Hair of a Man's Beard.* Here, an *Army* of armed Men standing up, like a *Field of Corn*; *Bearded Grove*, by two *Fig. of Rhet.*

Line 987. Teneriffe, Tenerif, or Tenerife ; Portug. i. e. *Holding up on high.* It is the Chief of the *Canary Islands*, which are seven in Number, in the *Western Ocean*, and about thirty Leagues from the *Continent.* It is overagainst *Morocco* in *Africa*, about 48 Spanish Leagues round, *Ptolomy* reckoned the *Longitude* from them: be-

cause the *Antients* esteemed them the remotest Part of the Ocean ; and some modern *Geographers* follow him still. The *Pike of Teneriffe* is one of the highest Mountains upon our Globe ; a Mass of Rocks heaped confusedly together, like a rough *Pyramid* ; computed to be between three or at most four Miles perpendicular above the Sea ; and about fifteen Miles to them that ascend it : but Mr. *Richardson* is sadly out here : for he says, it is forty-five Miles perpendicular, which is impossible, and very absurd to affirm : and at the Bottom it is about forty-eight *Spanish Leagues* in Compass. It may be seen 120 *English Miles* off at Sea, in clear Weather. There is a *Vulcano* on the Top of it, and it is always covered with Snow ; therefore some call it *Nivaria*, *Lat.* i.e. A *Snowy Rock*. The *Poet* resembles *Satan* to it and *Atlas*, for Height ; as he had before to a little *Toad*.

Line 998. Astrea ; *Lat.* i.e. A *Star*. The Daughter of *Jupiter* and *Themis*, and Goddess of *Justice*. In the *Golden Age* or *State of Innocency* she lived among Men ; but in the *Iron Age*, or after the *Fall*, she deserted the Earth, last of all the Gods ; because of the Wickedness of Men, and flew up to Heaven, where she became the *Sign Virgo*, next to *Libra*, i. e. A *Scale*. *Justice's Ballance*, another of the twelve *Signs*. So strong Notions had the *Gentiles* of the *Fall*. See *Job* 28. 25.

Line 1001. Counterpoise ; *Fr.* from the *Lat.* An equal *Ballance*, when one Thing is weighed against another ; a *Counter-Ballance*, i. e. The *Allmighty* considers all *Actions* and *Things*, thro' the whole *Creation* most exactly ; as when Men do weigh their *Goods* in a *Ballance* or *Scales*.

Line 1003. Sequel ; *Fr. Lat.* A *Logical T.* A Consequence or Conclusion in disputing. Here, the *Issue* of *Things*, God's knowing the *Effects* and *Events*

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Events of all the Thoughts and Actions of Angels and Men from Eternity, and in one Moment.

Line 1004. Kick'd, for Kicked; Teut. from the Lat.

To *strike* with the Foot or Heel; to knock violently, i. e. Satan being light in the *Ballance*, not able to make out his Attempt with these *Guardian Angels*, flies up as fast as a *light Scale* doth to the *Beam* of it, by a *Fig. of Rhet.*

Line 1015. Shades. Here, the *Darkness* of the *Night*, which *covers Nature* as with *Shades* or *Mantles*; and when they fled, the next *Day* appeared, by a *Fig. of Rhet.*

☞ GEN. OBS. As there is not much Occasion for *Words* of the *Oriental Languages*, and *Terms of Art*; so there are not many to be found in this *Book*; but the *Poet's Learning, Fancy, strong Imagination* and *Elocution* in it are admirable, masterly and superlative; especially in all *Satan's Soliloquies, Contrivances and Speeches*. So are the *Characters, Speeches and Actions* of the *Guardian Angels*. And the whole *Book* is adorned with *Wit, Invention and Eloquence*, the grand *Perfections* of a *Poet.*

The End of the Commentary on the Fourth Book.



BOOK V.

Line 1. Now. The Poet begins this *Book* with a close *Connection* of the *Former*, which he rarely does.

Line 2. Sow'd, for Sowed; Sax. Teut. Dut. Dan. properly to put *Corn* into the *Ground*. Herc,

covered or spread the Earth over with Drops of the Dew of the Night, which is compared to Pearls for its Clearness, by a Fig. of Rhet.

Line 5. *Bland*; Fr. Lat. Pleasing, sweet, agreeable. Read, *Temperate and bland Vapours or Fumes*.

Line 6. *Aurora*; Lat. Gr. i. e. The *Hour of Splendor and Brightness*. She is said to be the Daughter of *Titan* and the *Earth*. The Morning, the *Light* that appears before the rising of the *Sun*.

Fan; Sax. Fr. from the Lat. i. e. *Wind*; an Instrument to *winnow* or purify *Corn*, from the *Chaff*, and to cool People in the hot Weather and Climates. *Aurora's* or *Nature's Fan* is the soft Air, and gentle Breezes, which cool and refresh it, by a *Fig. of Rhet*.

Line 16. *Flora*; Lat. from the Gr. i. e. *A Flower*. A remarkable *Whore*, which gave all her Estate to the People of *Rome*, upon Condition, that they would honour her *Birth-Day* with *Plays*. The *Senate*, to remove the *Infamy* of her Life, made her the *Goddess of Flowers*, instituted her *Festival*, called *Floralia*, on the first Day of *May*, and offered *Sacrifices*, *Flowers*, &c. Here, all *Flowers*, by a *Fig. of Rhet*. The Church instituted the *Festival* of St. *Philip* and St. *James* upon that Day, to prevent that *Idolatry*: yet it is still observed in this *Heathenish Manner* too much among us.

Line 17. *Awake*. This is *Adam's* supposed Morning Salutation to his Bride, and it is taken from Chap. 5. 10. 5. 7. 8. &c. of *Solomon's Song*.

Line 22. *Citron*; Fr. Lat. Gr. i. e. *Like the Cedar Tree in Colour*; always *Green*, of a most fragrant Odour; the Pulp is cooling and of a golden Colour; An agreeable *Fruit*, resembling a *Lemon*; but bigger, rougher, thicker, and more delicious. Here, a Knot of *Lemon* or *Orange* Trees; By a *Fig. of Rhet*.

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Line 23. *Myrrhe*; Lat. Gr. from the Heb. *Mir*, i. e. *Bitter*, or *Spice* called *Stacte*. A resinous sweet scented Gum to the Smell, but *bitter* to the Taste, which drops from a Tree of the same Name, abounds in *Arabia Felix* and *Aethiopia*, and is of great Use in Medicine. See Dr. *Alleyne's Dispensatory*. Therefore it was used in the *precious Ointment of the Tabernacle*.

Reed; Sax. *Teut.* Dut. from the Heb. i. e. *tossed* with the *Winds*. A slender and long *Plant*, growing in watry Places, a *Cane*. Here, the *Balm-Tree*: Because it resembles a *Reed* in Slenderneſſes.

Line 24. *Bee*; Sax. *Dan.* Dut. *Teut.* Brit. Goth. i. e. *In one*; because they all follow one King. A laborious and noble Animal: a Fly, that maketh Honey, about 3 Quarters of an Inch long, with 4 curious Wings, 6 Feet, and hardly lives over a Year.

Line 25. *Liquid Sweet*; Lat. *Milt.* i. e. *Honey*; by a *Fig.* of *Rhet.* for what is *sweeter* than *Honey*?

Line 40. *Night-Warbling Bird*; i. e. The *Nightingale*, by a *Fig.* of *Rhet.* It is frequently mentioned here, but with some agreeable *Epithet* or other.

Line 42. *Full Orb'd*, for *Orbed*; Lat. i. e. The *Full Moon*, in all her Glory: For every Thing was created in its full, perfect and true State, Stature and Condition. See B. I. N. 287.

Line 52. *Interdicted*; Fr. Ital. Sp. Lat. *Forbidden*, i. e. *The Tree of Knowledge*, which God had forbidden them to *iate*, by a *Fig.* of *Rhet.*

Line 59. *Deigns*; Fr. from the Lat. *Dignor*, i. e. *Thinks worthy*; *vouchsafes*. Here, thinks fit.

Line 109. *Cells*; Fr. Lat. *Hidden* or *shut up*; *Cellars*; *Caves*: The *Hut* of an *Hermit*. i. e. while we sleep, our *Reason* withdraws into the *secret Apartments* of our *Brain*, the resting Place of

of Nature. See B. I. N. 700.

Line 110. *Mimic*; Fr. Ital. Port. Sp. Lat. from the Gr. i. e. *Apeing Fancy, counterfeiting or imitating the Gesture, Speech or Actions of another; playing the Buffoon or Merry-Andrew, i. e. our Phancy imitates our Reason in Sleep, and confounds our Ideas of Things; making strange and unaccountable Chimera's in our Brain.*

Line 118. *Unapprov'd*; Fr. Ital. Dut. Lat. Not approved or allowed of, slighted, disliked, i. e. *sinful Thoughts darted into the Mind, are no Sins, when they are not entertained and cherished with Approbation and Delight, but slighted: As when Satan tempted our Lord to Idolatry, &c.*

Line 141. *Parallel*; Lat. Gr. i. e. *One by another.* An Astron. T. Straight Lines equally distant and will never meet, are called *Parallels*. Here, the Sun rising that Morning darted his moist *Rays even and straight down upon the Earth.*

Line 145. *Orisons*; Sax. O. E. Fr. from the Lat. Prayers. Here, *Adam's and Eve's Morning Prayers and Praises to God.*  Obs. The Place where they were made is called *Oratories*: Among the *Jews* they were commonly erected near *Rivers, Springs and the Sea-side*, and among the *Heathens*, upon Mountains and in *Groves*. See Acts 16. 13.

Line 149. *Unmeditated*; Lat. Milt. i. e. *not meditated; not premeditated, unstudied, not thought of before, extemporary.* Because *Adam* was then in his *perfect State*; but such *Prayers* are not fit for Men in this lapsed Condition; and never used in the *Patriarchal, Jewish or Christian Church*, till of late Years.

Line 151. *Lute*; Brit. Fr. Ital. Dut. Teut. i. e. *Shrill, Sounding.* In Lat. and Gr. *Cithara*; from whence the French call it *Guitar*. Some ascribe the Invention to *Apollo*, the God of *Music*;

Music; because *Music* is the Gift of God; others to *Amphion*, and the Improvement to *Phrynis*; eminent Masters among the antient Greeks. A *Musical Instrument*, much in Request among the *Antients*.

Line 153. *These* ~~is~~ Obs. This *Morning Prayer* is a most divine and excellent one; a *Paraphrase* and *Abstract* of the *Hymn*, called *Benedicite Omnia Opera Domini*, or the *Song of the three Children in the fiery Furnace*. See the *Additions to Daniel* in the *Apocrypha* V. 28. 67. And our *Book of Common Prayer*, it is the second in it of an *Human Composition*. It is taken out of the 148th *Psalm*.

Line 160. *Son's of Light*; i. e. *The Holy Angels, the Sons of God*, for he is *Light*. Isa. 33. 14. 15. by a *Fig. of Rhet.*

Line 166. *Fairest*; i. e. *The Planet Venus*; the *Brightest Star* to our Appearance, because she is so near us.

Line 169. *Gircket*, from *Circle*; Lat. Gr. i. e. *A little Circle or Orb*; the Body of *Venus*, being far less than that of the Sun, &c.

Line 177. *Five*; Sax. Dut. Dan. Teut. contracted from *Quinque*, Lat. i. e. *Five*. Here, the other five Planets. See B. 3. N. 481.

Line 178. *Mystic*, for *Mystical*; by a *Fig. of Gram.* Gr. *Mysterious*, dark, that cannot be well apprehended or known by Men.

Line 180. *Eldest*, or *Oldest*; Sax. O. E. The *4 Elements*, the first *Matter*, out of which all Things were formed afterwards.

Line 181. *Quaternion*; Lat. i. e. The *Number four*; The *4 Elements* that run perpetual *Rounds*, *Forms* and *Changes*, &c. by a *Fig. of Rhet.*

Line 182. *Multiform*; Fr. Lat. i. e. *Having many Forms*, *Vicissitudes*, *Transformations*, yet are never lessened nor destroyed.

Line 192. Quarters; Fr. Lat. The fourth Part of any Thing. Here, the 4 Cardinal Points of the World, the *East*, *West*, *North* and *South*; which are comprehended in the Word *NEWS*: Because they come from all *Corners* of the *Earth*. This is the most comprehensive Word in the *English*, as *Adam* is in the *Greek*.

Line 215. Vine; Fr. Lat. i. e. Strength: A Tree that produceth Grapes and Wine. Natural Philosophers observe, that the *Vine* clasps about and embraces the *Elm-Tree*, with a wonderful *Sympathy* and *Affection*; by a Fig. of Rhet. to this our Poet alludes.

Line 218. Dow'r, for *Dower* or *Dowry*; Fr. from the Lat. and Gr. i. e. A Gift. A Law T. A marriage Portion brought by a *Wife* to the *Husband*: and that which is afterwards settled upon her for Life: Hence, if she outlives him, she is called, a *Dowager*, i. e. A *Widow*, that enjoys her *Dowry* or Portion. But among the *Antients*, the Man paid the *Dowry* to the *Bride* or her *Friends*, according to his Station, Gen. 29. 34. 18. 12. 20. 1 Sam. 18. 25. 27. Hos. 3. 2. and 12. 12.

Adopted; Fr. Lat. i. e. wished for: To *Adopt*, is to take a Stranger into another Family, to make him a *Son* and *Heir*. A Custom much used among the antient *Romans* and other *Nations*. Here, the *Branches* of a *Vine* close united to the *Elm-Tree*, by a Fig. of Rhet.

Line 221. Raphael; Heb. i. e. The Remedy or Physick of God. The Name of an Arch-Angel, Milton gives him the Epithet, *Sociable*, i. e. *Friendly*, fit for Company: Because Azarias (i. e. the *Help of God*) was a *Companion* and *Assistant* to Tobias, and told him, that he was *Raphael*, Tob. 12. 15. But Azarias told Tobias several arrant

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arrant Lies, or Untruths at least, and played many sorry Pranks unworthy of an *Holy Angel*; that they destroy the *Authority* of that *Book*, and nullify his *Testimony*. This *Arch-Angel* is not mentioned in *sacred Scripture*, only in *Tob.* Chap. 3. 17. 5. 4. 8. 9. 1. 5. 12. 15. So this *fabulous Angel* was fitteſt for the *Poet*. On the Account of this *Name*, one of the Apartments in the grand *Charity Hospital* at *Paris*, is called *S. Raphael's Ward*, for the Operation for the *Stone* and other *Cures*.

Line 224. Raphael — Here, God is represented, as sending this *friendly Angel* to give *Adam* Warning and Caution of his *Adversary*, as he had done to *Tobias*.

Line 249. Ardors; *Fr. Lat. Milt.* i. e. *Burnings*, Brightnesses, Fires, i. e. *Holy Angels*, *Ps. 104. 4.* by a *Fig. of Rhet.*

Line 264. Cyclades; *Lat. Gr.* i. e. *Circles*, 53 Islands lying in a *Circle*, round about *Delos*, in the *Archipelago*.

Line 265. Delos; *Lat.* from the *Gr.* i. e. *Manifest* or *Appearing*: Because (as the *Fable* goes) it lay under Water or floated about, for a long Time, till *Neptune* at the Command of *Jupiter*, fixed it, that *Latona* might lie in of *Apollo* and *Diana* there. Rather from *Daal*, *Heb.* i. e. *Fear*: Because they were worshipped in this *Island*, and some *Remains* of the magnificent Temple of *Apollo*, as Marble Pillars, are visible there. And for that Reason it was esteemed so *sacred*, that the Inhabitants would not suffer a Dog, any sick Person to live in it, or any Dead to be buried therein; whom they sent to a neighbouring *Island*, called *Rhene*. But the true *Reason* of this *Name* is this, because it appears soonest of any to the *Sailors*. The common *Treasures* of *Greece* were deposited in it, for that Reason.

Reason. It was first called *Ortygia*, Gr. i.e. *A Quail*; because these Birds abounded in that Island. The *Island* is small, not above five or six Miles in Compass; twice as long as broad, low, rocky, barren, now desolate, and called *Zdeli*: And esteemed the first and Chief of the *Cyclades*: because *Apollo* and *Diana* were chiefly adored, and had a famous *Oracle* in it. The *Turks* possess it, and the *Venetians* reduced it, *A.D. 1674.*

Samos, Lat. Gr. i.e. *High*: because it is upon a *high* and *lofty Ground*; Another of these *Isles* overagainst *Ephesus*; about 90 Miles round, and 560 Miles from *Jerusalem*. It is rendered famous for being the Birth-Place of the great *Philosopher Pythagoras*, about *A.M. 3500.*

Line 269. Polar Winds, i. e. The *Winds* that blow from the *North* and *South Poles*; for any other *Winds*, by a *Fig. of Rhet.*

Line 271. Eagles; Fr. from the *Lat.* i. e. *Sharp Sight*. An *Eagle* is the biggest and strongest of all Birds of Prey, noted for its soaring very high; and when old, *renewing* its *Age* artfully, by bathing itself in *Water*, till her *Feathers* fall off, and by beating her *Beake* against a *Rock*, till it drops off. Thus renewing her *Feathers* and *Bill*, she becomes young again, as it were; *Psal. 103. 5.* It is of an extraordinary Fierceness. There are several Sorts of *Eagles*.

Line 272. Phtenix; *Lat.* from the *Gr.* i.e. *Red, Crimson Coloured*. A very rare Bird, of a *Purple Colour*, like an *Eagle*. They say it breeds in *Arabia*, liveth 300, others say 500, some 660, and others 1469 Years; that it burns itself to Death in a Nest of sweet Spices, about *Thebes* in *Egypt*; out of these *ashes* another springeth. It is an *Emblem* of the *Resurrection* of the *Dead*; and the *Fathers* urged it for a Proof thereof, against the *Heathens*,

Heathens, who believed it real ; but most think it is a *Fable*. *Pliny* reports, that a *Phœnix* was seen in *Egypt*, after many Years. *Nat. Hist.* l. 10. c. 2.

Line 274. *Thebes* ; several Cities are called so ; this was in *Egypt*, called also *Heliopolis*, Gr. i. e. *The City of the Sun* : and the Country about it, *Thebais*, now *Thebes*. See B. I. N. 578.

Line 284. *Mail* ; Fr. *A Milit.* T. An Iron Ring for *Armour*, and *Armour* itself. Hence, we say, a *Coat of Mail*. Here, the *Beauty of Raphael's Glory*, glistering like the *Feathers of a Bird*.

Line 285. *Maia* ; Lat. Gr. i. e. A *Nurse*. The Daughter of *Atlas*, of whom *Jupiter* begot *Mercury* ; *Maia's Son*, i. e. *Mercury*, by a *Fig. of Rhet.* He was so called by the *Latins* ; because he was the *God of Merchants*, and had the *Care of Merchandise* ; and the *Messenger of the Gods* : therefore our Poet compares *Raphael* to him.

Line 293. *Cassia* ; Lat. Gr. Heb. *Ketsioth*, i. e. A *Scraping*. A sweet smelling Shrub in *Aralia*, *Egypt*, &c. for when the *Bark* of it is scraped, it sends out a most fragrant *Smell*, like *Cinnamon*. There are nine Species of it. About *Alexandria* and in the *West-Indies* it grows to be a very large Tree.

Nard ; Heb. i. e. *Sweet Ointments* ; another sweet smelling Shrub, growing in *Arabia*, *Syria*, and *India*, called *Nardos* by the Greeks, and *Spike-nard* by us. See *Cant.* I. 12. *Mark* 14. 3. *Joh* 12. 3. With Oil made of this and other sweet smelling Herbs, the Antients anointed themselves and their Guests, while they sat at *Table*. See *Pj.* 23. 5.

Line 297. *Enormous* ; Fr. Ital. Port. Span. Lat. Here, *Boundless*, excessive, extraordinary Happiness. ↗ OBS. Here, A *Wilderness of Sweet*, *Prime*, *Wantoned*, *Virgin-Fancies*, &c. are beautiful *Figures of Rhetoric*, painting out the extra-

ordinary Fertility and Beauty of Nature in Paradise, before the Fall of Adam, all this was lost to his miserable Posterity.

Line 322. Store; Brit. O. E. Lat. from the Gr. Contracted from *Thesaurus*, i. e. Laid up for To-morrow. Abundance, Plenty. Hence, a *Store-House*.

Line 323. Save. Read, Except what by frugal storing gains or produces more Firmness or Ripeness.

Line 327. Gourd; Fr. from the Lat. i. e. Crooked.

A juicy Plant, like a *Melon* or *Pumpkin*. This Word in *Jonah* 4. 6. 7. 9. 10. is wrong translated by the LXX. and the *Vulgate Version*; for a *wild Gourd*, or *Pumpkin*: because these creep close upon the Ground, and so could not have shaded the Prophet from the scorching Sun. But St. Jerom translates it, *an Ivy*; and our old Translation, A. D. 1566. renders it, *A wild Vine*, which are certainly much better for that End.

Line 345. Pontus; Lat. Gr. i. e. The Sea. It is called the *Euxine Sea*, the *Black Sea*, *Mare Magjore* (by the *Italians*, i. e. The greater Sea, thro' Ignorance) and by other Names. *Pontus* is a small Sea in *Lesser Asia*, upon the North-East Side of *Constantinople*, runneth into the *White Sea*, and from thence into the *Mediterranean Sea*. A fine Country about it is also called *Pontus*, Acts 2. 9. 1 Pet. 1. 1. The antient *Scythians* or *Tatars* bordered upon it. *Pontus* was made a Kingdom by *Darius* the Son of *Hystapis*, A. M. 3490, in favour of *Artabazus*, a Son of one of the Lords of *Persia*, who conspired against the *Magi*, who had usurped that Throne. After him, six of the Name of *Mithridates*, and other Kings reigned there. *Ovid* was banish'd thither by *Augustus*; and there he died, after ten Years Confinement to a cold Climate and barbarous Inhabitants, where he wrote his *Tristia*.

Punic. Phœnician. q. Penic from the Pœni or Bene-Anak. Heb. i. e. The Sons of Anak, a famous Giant: Numb. 13. 22. 28. The old Inhabitants of Canaan, in the Days of Moses. Here, A Part of Africa possessed by Colonies of the Phœnicians, who built Carthage, i. e. The new City, and others upon that Coast.

Line 341. Alcinous; Lat. Gr i. e. Magnanimus. An antient King of Corcyra (now Corfu) in the Mouth of the Gulf of Venice; who had fair Orchards, it being an Apple Country. The Poets, in high Commendation of them, feigned they were Golden Apples, which Homer took from the Garden and Apples of Paradise. The latter Poets had this from him, and he from all Antiquity. He entertain'd Ulysses, when he was cast upon his Island, magnificently.

Line 345. Moust (in the late Editions Must, which is wrong) from the Lat. i. e. Mixed, and Gr. i. e. The young Sprig of a Vine. Here, New Wine not settled nor refined, which is sweet and thick, as pressed from the Grapes.

Meathes; O. E. from Meads, i. e. Eve squeezes the Berries, mixes and makes sweet Liquors, like new Wine, Mead and other delicate Drinks.

Line 347. Duket; Somewhat sweet. Here, sweet-tasted Creams. See B. I. N. 712.

Line 349. Unfum'd, for Unfumed, Lat. Milt. i. e. Not fumed, or without Smoak, i. e. Eve covered the Ground of the Bower with sweet scented Flowers, which were not burnt, to make a Smoak, but natural.

Line 356. Grooms; Sax. O. E. Dut. i. e. Boys or Youths: because such are chiefly employed in inferior Offices; under Men-Servants, and going on Errands; as Lackies or Footmen do now. They, who look after Horses, Wardrobes, Chambers, Games, &c. in King's Palaces. Hence comes

our Word *Bridegroom*: because he waited on the Table, and serve the *Bride* on the Wedding-Day.

Line 357. Agape, for *Gape*; by a Fig. of Gram. *Sax. Dut. Gr.* i. e. *Breathing, Gaping*, yawning, opening the Mouth wide. Here, the *Staring and admiring Crowd*.

Line 378. Pomona; *Lat.* i. e. of an *Apple*. The Goddess of *Orcbards* and *Fruits* among the old *Romans*, &c. She was beloved by *Vertumnus*.

Line 379. Flowerets or Flowerets. A Diminutive from *Flowers*; and both from the *Lat.* i. e. little *Flowers*, pretty and pleasant *Flowers*. Here, a T. of *Herald. Knots* of several *Flowers* together.

Line 382. Three; *Sax. Teut. Brit. Lat.* from the *Gr.* The Number III. Here, *Juno, Pallas*, and *Venus*, who strove for the *Golden Apple*, with this *Motto*, *Let it be given to the Fairest*. They chose *Paris* for their *Umpire*; and promised him great Rewards to bring him over to their Interest. *Venus* promised him *Helena* the fairest Woman in the World, &c. He, like a Fool, gave it and the Preeminence of Beauty to her; which was the original Cause of the *Destruction of Troy*, himself and his *Family*. To these our Poet compares *Eve*, but she was fairer by far than they.

Ida; Here, an high Hill, three Miles from *Troy*; whereon *Paris* determined the Question. There is another of this Name in *Crete*.

Line 387. Marie, or Mary; *Heb. Mirjam, Lat. and Gr. Maria*, i. e. *Bitter*, or very sad. *Miriam* the Sister of *Moses*, was the first of that Name; because she was born in the Time of a bitter *Affliction* and *Slavery* in *Egypt*. See *Exod. 15. 23.* and *Ruth 1. 23*. Here, the Blessed Virgin *Mary*, the Mother of our Lord, which had a real *Salutation*, from the *Arch-Angel Gabriel*, 4000 Years

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Years after this imagined one of *Raphael*, Luke i. 28. *Second Eve* is a fit Epithet to the B. Virgin Mother of our Redeemer, who is the second Adam. The Heathens commemorate her, under the Name of *Mayran*, the Sister of *Bacchus*, the true *Moses*.

Line 396. No fear. Mr. Addison thinks this Expression is too low for Milton. Read, *When our Author began thus to speak, for Adam, by a Fig. of Rhet.*

Line 407. Intelligential; Lat. of Intelligence, Knowledge, Wisdom and Understanding, such as Angels, &c.  OBS. A Transposition of Words. Read thus, *These holy and spiritual Beings require some sort of Food likewise, as well as the rational and irrational Creatures do, i. e. Man and Beast.*

Line 412. Assimilate; Fr. Ital. Lat. i. e. To make one Thing like another; to turn Meats into their own Nature, Likeness, Flesh and Blood, as all Animals do their Food.

Line 424. Alimental; Fr. Ital. Sp. Lat. belonging to *Aliment*, Food and Nourishment, i. e. The Sun receives some Nourishment from all the Orbs, as a Reward for his refreshing Light, Heat and Rays upon them.

Line 427. Fruitage; Milt. from *Fruit*. Lat., All Manner of Fruits,  OBS. A Transposition of Words, read thus. *Altho' all the Trees in Heaven yield the Ambrōsial Fruits of Life, &c. yet God hath here changed, &c.*

Line 429. Mellifluous; Lat. i. e. Flowing with Honey, sweetest Dews. He means the Manna, which is called the Bread of Heaven, and Angels' Food, Ps. 78. 24. 25. from Exod. 16. 14. Num. 11. 6. 10.

Line 435. Gloss; Lat. from the Gr. i. e. The Tongue or Language: Here, an *Exposition* or Interpretation.

terpretation of any Author, wherein he is obscure and difficult to be understood ; like this *Commentary*.

Line 438. Transubstantiate ; Fr. Lat. *Milt.* i. e. To convert, turn or change a Thing into another Substance. Here, to digest the Food they did eat into their own Nature and Nourishment.

Line 440. Emp̄eric, or Emp̄iric ; for *Empirical*. Fr. Ital. Sp. Lat. from the Gr. i. e. A Trial or Experiment. A pretended Physician, one who by bare Practice, without a due Knowledge of the Art of Physic, attempts and ventures to administer Remedies ; a Mountebank, a Quack. Here, an ignorant and conceited Alchymist.

Line 447. The Sons of God ; i. e. The holy Angels, whom some thought to have Conversation with Women, from a false Sense put upon that Text. Gen. vi. 2. by a Fig. of Rhet.

Line 449. Unlibidinous ; Lat. *Milt.* i. e. without any Lust, or carnal Desire. Here, pure, chaste Love, in perfect Innocency.

Line 461. Inhabitant ; Here, *Raphael*, by a Fig. of Rhet. Obs. Here some sacred Discourses between Him and *Adam*, upon the whole Economy of the Creation ; they consist of most sublime and excellent Philosophy, very entertaining, by way of Digression.

Line 481. Consummate ; Lat. Completed, perfected ; it is directly contrary to consume. Read, The most perfect Flower breaths or sends forth odoriferous Smells ; for odorous Spirits.

Line 488. Discursive ; Lat. A Logical T. Gathered by Ratiocination, or laying down some Premises. This is the Method and Manner of Human Knowledge, by a Fig. of Rhet.

Intuitive ; Lat. A Log. T. i. e. Looking perfectly and at once into Things ; Instantaneous, at the first Glance. This is the higher and most perfect

Degree of Divine Understanding of all Things, past, present and to come, *uno Intuitu*, in one View, at once; and the Angelical Knowledge is so, but infinitely lower. See N. 407.

Line 507. *Propitious*; Fr. Ital. Lat. i. e. Going near to one, or very pious; favourable, kind, gentle.

Line 509. *The Scale of Nature*. Here, the Compass of the whole Creation.

Line 528. *Inextricable*; Fr. Lat. That, from which one cannot extricate or rid himself; get on to or avoid. Obs. The Poet opposes the Opinion of the Old Stoics, about *Fate* and *Destiny*, who maintained an appointed and fixed State of Men, which they thought Jupiter himself could not reverse, alter or change. Muhammed from this Source propagated his impious Notions of *Fate* and *Predestination* among his Disciples, only for Political Ends: and John Calvin revived his tyrannical, cruel, and rigid Notion of Absolute, irrevocable and irreversible Decree of eternal Reprobation. An Opinion unbecoming God, destructive to the Souls of Men, contrary to all Religion, Reason, Sense, and constant Experience over the whole World; a blasphemous and abominable Doctrine.

Line 583. *Great Year*; Milton means the grand Platonic Year, when all the Planets, fixed Stars and Celestial Orbs are said to meet in that very Point, in which they were at the first Moment of Time; and it is compleated in 48000 others says, in 49000 Years.

Line 589. *Gonfalons*, or *Gonfanons*; Ital. i. e. Swelling with the Wind. The Church's Banner or Flag carried on a Lance in the Pope's Army. Here, an Imaginary Standard of the Angels in Heaven.

Line 600. *Hear*. God the Father's supposed Speech to his Angels at the Creation. -- See Psal. 2. 6. 7.

Line

Line 609. *Vicerent*, q. *Vicemgerens*, Fr. *Ital. Lat.*
i. e. *He that bears any Place for another, or acts
under another's Power; a Deputy-Governour.*
Here, the *Kingdom of the Messias*.

Line 633. *Rubied*; Lat. *Milt.* i. e. *Made red like
a Ruby; of the Colour of Claret, tinctur'd Nectar.*

Line 638. *Quaff*; Sax. O. E. q. *To drink quite off;
to drink out of a Quaffe or Cup; to drink plen-
tifully, but temperately.* See *John 2. 10.*

Line 646. *Roseats, of a Rose*, Lat. Gr. i. e. *Rose-
like; Dews smelling sweet like Roses.*

Line 657. *Alternate*; Fr. Lat. i. e. *Taking Turn
one after another.* Here, they sing all Night by
*Turns and Courses Read, The Angels in their
Courses do alternate or sing sweet Songs about the
Throne of God all the Night long.*

Line 664. *Messiah*; Heb. *Messias*, and *Christos* in
Greek, i. e. *The Anointed.* This is mentioned,
Psat. 2. 2. Dan. 9. 26. and so interpreted *Job. 1.
21. 4. 25.* and notified with fifty other different
Names in the sacred *Oracles*. The *Messias* is that
grand *Prophet*, whom the eternal *Father* promised
to send to redeem fallen Mankind from *Sin, Sa-
tan, Death and Hell*; from the Beginning of the
World, *Gen. 3. 15.* And by the Voice of all the
succeding *Prophets*. The *unbelieving Jews* expect
him daily, but true *Christians* believe that *Jesus
the Son of the Blessed Virgin*, born in *Bethlehem*,
about *A. M. 4000* in the Reign of *Augustus*, is
the true *Messias* or *Christ*: because in him only
all the antient *Prophecies, Types and Characters*
of the *Messias* are really and exactly accomplished,
to the minutest *Circumstance*.

Line 671. *Subordinat*; Fr. Lat. A. Milit. T. Any
inferior *Soldier* under a *Captain*. Here, an *evil
Angel* under *Lucifer*, whom he now is supposed to
entice with him into this *Rebellion*, awakes for
that Purpose, and now speaks to him. *Obs.*
Another

Another *Digression.*

Line 701. *Hierarchal*, of the *Hierarchy*. Here, the Standard of all Satan's Legions, under his Government; which had been Sacred till then.

Line 703. *Ambiguous*; Fr. Ital. Span. Lat. i. e. *Turning to both Parts or Parties*, or *going many Ways*; Doubtful, uncertain; having a double and deceiving Sense or Meaning; obscure and deceitful. Here, *Words* that may be taken several Ways, the *Mark of a Deceiver*; as all Satan's *Oracles* were of old. Read, *Satan casts or puts double Words among others, that were plain.*

Sound, a *Verb*; Fr. Ital. Lat. i. e. To fathom the Depth of Water with a *Pole*, *Plummet* or *Line*. A *Sea T.* Here, to sift, to find out or discover the *Minds* of other *Angels*, by a *Fig. of Rhet.*

Line 711. *Mean while*; *Raphael* goes on in his Account of the *Creation and Fall of Angels*.

Line 712. *Abstrusest*; Fr. from the Lat. i. e. *I thrust in, bidden*. Here, the most *bidden* and *secret Thoughts* of *Angels* and *Men*. God must discern, see and know them perfectly: for he is the Author of them all, *Psal. 139. I. 19.*

Line 716. *Sons of Morn*, i. e. The *Holy Angels*; called so, *Job 38. 7.* because they were created before any of the inferior *Creatures*; seeing the Highest *Heaven* and its *Inhabitants* were first finished, *Gen. 1. 1.* by a *Fig. of Rhet.*

Line 719. *Son*. God the *Father* is now introduced, speaking to the *Son* about those *Rebellious Sons*.

Line 720. *Resplendence*; Fr. Lat. i. e. Shining back or reflecting; A *Reflexion*, Brightness, Lustre, Glory. See *Heb. 1. 3.*

Line 742. *Rebels*; Fr. Ital. Span. Port. Lat. i. e. Fighting against one; such as oppose and fight against their Prince. Here, the *Fallen Apostate Angels*, who opposed God and his *Son*.

Line 747. *Impearls*; Fr. Lat. Mitt. i. e. The Sun forms

forms the drops of Dew like Pearls, for Transparency and Brightness, by a Fig. of Rhet.

Line 750. *Triple*; Lat. Threefold, viz. Seraphim, Potentates and Thrones; here mentioned.

Line 759. Quarries; q. Squares, Fr. O. E. from the Lat. i. e. four-squar'd Places or Pits in the Earth, out of which Stones of all Sorts are digg'd. Read, With Pyramids and Towers hew'd or dug from Quarries of Diamond and Rocks of Gold.

Line 760. Lucifer; Fr. Ital. Lat. i. e. A Bearer of Light. The first Name of this Arch-Angel before his Fall: Because of his most excellent Light and Glory; and also the Morning-Star, by a Fig. of Rhet. But after his Fall, call him now Satan, Beelzebub, &c.

Line 772. Thrones. Now Lucifer is brought in, addressing the Legions of Angels under his Command, to the Rebellion.

Line 773. Magnific; Milt. for Magnificent; Lat. Mighty, high, noble.

Line 783. Knee-Tribute; i. e. Humble Submission or Worship paid upon the Knee.

Line 798. Edict; Fr. Ital. Span. Port. Lat. i. e. Spoken out; a publick Ordinance, Statute or Decree. The Word is used in Germany, &c. in this Sense; as. *Placaris* among the Dutch, i. e. Will and Pleasure.

Line 805. Abdiel; Heb. i. e. The Servant of God, the same as Obadiah. An holy Seraph, who zealously opposed Lucifer in his Revolt. Also, a proper Name of Men among the Jews: For they piously called their Children by some Parts of the Names of God, to put them in Mind of him; thus Daniel; i. e. The Judge of my God. Elihu, i. e. He is my God. Elisba, i. e. The Salvation of my God. The Assyrians, Carthaginians, &c. imitated them in the Names of their Idols and Men. Beltesbazzar, i. e. Bell is my Strength. Asdrubal,

Aſdrubal, i. e. Baal be our Saviour. *Hannibal*, i. e. Baal has been gracious to me. *Eliza*, i. e. The Salvation of my God: Yet they did not always so, but gave Children their Names from some Accidents, Beasts, &c. Thus *Peleg*. *Heb.* i. e. Division: Because in his Days the Earth was divided among the three Sons of Noah. *Rachel*, i. e. A Yew Lamb: Because she was a Shepherdess. *Plato*, Gr. i. e. Broad: Because he was broad headed. *Cæſar*, Lat. i. e. Hairy: Because he was born Hairy, like *Eſau*. *Horsa*, *Sax.* i. e. an Horse. *Hengift*, *Sax.* i. e. A Stone Horse. *Barbarossa*, i. e. Red Beard, &c.

Line 813. *Obloquy*; Lat. i. e. Contradiction, Gain-saying, Reproach and Scandal, the same as Blasphemous, by a Fig. of Rhet.

Line 814. *Decree*; Fr. Brit. Span. i. e. A Judgment, An Order of Court, a Statute. Here, God's Purpose and Determination, that all the Angels should reverence the Son, as well as the Father. The same as *Edict*, N. 798.

Line 828. *Provident*; Fr. Lat. Foreseeing; Having a good Forecast, wary, careful, See B. I. N. 25. Read, How provident God is of our Good and of our Dignity.

Line 860. *Self-Begot*; Milt. Caused, produced or begot of themselves, as the Cause of their own Being. *Self-raised* is of the same Signification, (but both utterly impossible) by a Fig. of Rhet.

Line 864. *Puissance*; Fr. from the Lat. i. e. To be able; Power, Force, Might, See B. I. N. 632.

Line 868. *Begird*; Sax. O. E. To gird about. Here, to surround or encompass the Throne of God in a hostile Manner, by a Fig. of Rhet.

Line 869. *Besieging*; i. e. To lay Siege to a Castle. A Milit. T. Storming, raising War, fighting. The Poet puns and plays in the Resemblance of Sounds very frequently in this Poem, and it was much

much used in his Days, by a *Fig. of Rhet.*
Report; Fr. Lat. i.e. *To carry back*; Talk, a Relation, giving an Account of Things past. Read, *Carry this Account back to the Messiah.*

Line 872. *He said*; i.e. *Lucifer*, who spake these Words to *Abdiel*; as *Raphael* relates them to *Adam*.

Line 880. *Contagion*; Fr. Lat. i.e. *Touching Close*; Infection, the spreading of any infectious Disease among many, by some hid Efflux of Humours, as the *Plague*, *Leprosy*, &c. Here, the same Sin and Punishment, extending to *Lucifer* and all his *Associates*.

Line 890. *Devoted*; Fr. Lat. i.e. *Vowed and consecrated to God*: Here set apart, cursed. ↗ Obs. This is taken from the *Punishment* inflicted upon *Corah, Dathan, &c.* Numb. 16. 26.

Line 894. *Lamenting*; Ital. Fr. Span. Lat. from the Gr. Weeping, wailing, bemoaning: Read, *Thou mourning, learn to know who is thy Creator, by the dreadful Punishments he will inflict upon thee, when thou shalt know who can uncreate, annihilate or destroy thee.*

Line 900. *Loyalty*; Fr. i.e. *Submission to the Law*; Fidelity, Faithfulness and true Obedience to a King. Here to God Almighty.

Line 906. *Retorted*; Fr. from the Lat. i.e. *Thrown back again*, i.e. *Abdiel did cast the Scorn of Lucifer and his Crew back upon themselves.*

Line 907. *Tow'rs for Towers*; Sax. Brit. Lat. Here, The proud, haughty and ambitious Angels of *Lucifer's Company*, aspiring now to be above the Almighty, by a beautiful *Fig. of Rhet.*

↗ GEN. OBS. This Book contains much sublime, mysterious and true *Divinity*; with *Natural Philosophy, Astronomy, &c.* both pleasant and useful to the curious. It abounds also with divers excellent *Digressions* and elegant *Speeches*.

The End of the Commentary on the Fifth Book.



BOOK VI.

Line 1. THE Poet's Exordium here consists of a close Connection with the foregoing Book: For Raphael continues his Narration of the Rebellion in Heaven, as he ended that.

Dreadless; *Sax. O. E.* i. e. without Dread or Terror; fearless, undaunted. *Dreadless Angel*, for Raphael, by a Fig. of Rhet.

Line 8. *Vicissitude*; *Fr. Ital. Lat.* i. e. A Succession of one Thing after another. Here, A Change or Turn of Night to Day. Read, Light and Darkness make an agreeable Change by Turns through Heaven.

Line 14. *Vanish'd*, for *Vanished*; *Ital. Fr. Lat.* i. e. To become vain, empty or void; disappeared, got out of Sight. Read, Night went off from before the Morning, as it approached.

Line 17. *Chariots*; *Fr.* from the *Lat.* A light Coach much used in War by the Antients, surrounded with Scythes, Darts, &c. Pharaoh had 600 of them in his Army in those early Ages. *Exod. 14. 7. 1 Kings 22. 31, 32, 33. Ps. 4. 6.*

Line 19. *Procinet*; *Lat.* i. e. Girded up. Here, ready and prepared for Battle. OBS. The Antients wore long Garments, which they girt up when they began Battle. The Romans were the first that used short ones, to be fitter for it; the Saxons and other Europeans imitated them: But other Nations keep their antient long Habits still.

Line 29. *Servant of God*. Here, God speaks to Abdiel, and gives him glorious Applauses and Commendations for his Fidelity; and also orders Michael to encounter Lucifer. OBS. Here is a most comfortable Encouragement to all good Men,

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Men, to Stedfastness in the Service of God, especially in the Worst of Times, where there is a general Corruption of Manners.

Line 36. *Worlds*; *Sax.* *Teut.* *Dut.* i. e. *Whirled about*; or from the *Heb.* *Thebbel*, i. e. an *Orb*; *The Universe, Heaven and Earth*: For all the *superior Orbs* are *Worlds*; and inhabited with proper *Subjects*, *Heb.* i. 2. *Tho' Aristotle, Aquinas*, and many more still think, that there are no more *Worlds*, than this, which is inhabited by *Mankind*. Here the vast *Multitudes* of the *Apostate Angels*, by a *Fig. of Rhet.* See Mr. *Sturmy of the Plurality of Worlds*.

Line 45. *Military*; *Fr.* from the *Lat.* *Belonging to a Soldier*; *Soldier-like, Warlike*. Read, *And thou Gabriel, who art next to Michael in military Art and Power*.

Line 60. *Gan*, for *Began to blow*. *Sax.* *Milt.* by a *Fig. of Gram.* i. e. *Began to sound*.

Line 62. *Quadrat*; *Fr.* *Lat.* i. e. *Four Square*; *Square*. Here, A vast Army of *holy Angels* drawn up for *Battle Array*.

Line 65. *Instrumental*; *Fr.* *Lat.* i. e. *Musick upon Instruments*: For *Musick* is either *Vocal*, proceeding from an *human Voice*; or *Instrumental*, upon *Organs, Harp, Lutes, Pipes, &c.* which are only *Imitations* of it.

Line 72. *Passive*; *Fr.* *Ital.* *Lat.* i. e. *Suffering*. *Thin, pure, buxom, passive*, are fine *Epithets* for the *Air*; *easy to be passed thro'*.

Line 77. *Province*; *Fr.* *Ital.* *Sp.* *Lat.* i. e. *Conquered or subdued*. A *Geogr. T.* The old Romans called any Country or Kingdom, which they subdued, a *Province*, a *Kingdom*, *Region* or *Country*.

Line 78. *Terrene*, *Fr.* *Ital.* i. e. *Earthly*. This is an *Adjective* instead of a *Substantive*; for this *Terrene* or *earthly Globe*. An *Hebraism*, i. e.

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Ten times the Length of our Earth.

Line 80. *Skirt*; *Sax.* *Dut.* *Teut.* from the *Heb.* i. e. *To surround.* The lower Part of a Garment, the Borders of a Country. Here, A *Milt.* T. The *Wing* of an *Army.*

Line 81. *Battalions*, from *Battle*; *Fr.* *Milt.* i. e. Like a *Battle*, in the *Appearance* or *Order* of a *Fight.*

Line 83. *Helmets*; *Sax.* *Dut.* *Teut.* *Heb.* i. e. *To cover* or *hide*; Headpiece or Armour for the Head, Face and Neck, made of *Brass* or *Iron*; upon the Top of them were placed Figures of *Lions*, *Leopards*, *Griſſins* and other *Animals*; to strike *Terror* upon the *Adversaries*: and much used by the *Antients*. See *I Sam.* 17. 5. 30.

Shields; *Sax.* *Dut.* *Teut.* *Heb.* *A Target*; Belts or Buckles, wherewith *Foot-Soldiers* were armed formerly. They were made so long as to cover the whole Body sometimes; and could carry the Wounded or Dead upon it. A *Spartan* Mother said to her Son going to the War; *Either bring back this Buckler, or return upon it.* Read, *And various Shields.* See *B. I. N.* 547.

Line 89. *Aspirer*; *Fr.* *Lat.* *A Pretender.* Here, *Lucifer* or *Satan* the ambitious and impious *Usurper*.

Line 105. *Interval*; *Fr.* *Lat.* i. e. *A Space* between the *Stakes* in *Trenches*; a small Space of *Time*. Here, a little *Distance* in Place, where the two *Armies* stood.

Line 109. *Strides*; *Sax.* *Dut.* *O. E.* *A Noun.* Very long and wide Steps; which made *Satan* appear more terrible to the *Holy Angels*.

Line 113. *Explores*; *Fr.* *Lat.* i. e. *To cry out*; Search narrowly, view diligently, spy out, find out by diligent searching, i. e. He *considers* and tries his own *Courage well and truly*.

Line 144. *Prefer*; *Fr.* *Lat.* i. e. *To set or esteem above and before another*; To set more by, to va-

lue more. Read, *There be some holy Angels, who esteem Fidelity and Piety more.*

Line 147. *Sect*; Fr. Lat. i. e. *Following a Party*; following the same Opinion; a Faction. Here, *Thou seest my Party or Associates.*

Line 186. *Ministring*. See B.I.N.170. Serving, attending, waiting on one. Here, the *Holy Angels* attending on God. See *Dan. 7. 10.*

Line 169. *Ministelsie, Ministrelsy*, from *Ministrel*; Fr. Lat. of an *Instrument of Music*. Here, the *Celestial Choirs*, Singers or Musicians, whom *Satan* so calls in Scorn, by a *Fig. of Rhet.*

Line 188. *Greeting*; Sax. Dut. Teut. from the Gr. i. e. *To gratify*; because we please him, whom we salute. A Salutation. Here, a violent *Blow* or *Stroke* upon *Satan's Crest*, by a *Fig. of Rhet.*

Line 200. *Our's*, i. e. The *Holy Angels* on our Side: for *Raphael* speaks. *A Joy and Shout, which is the Signal of Victory*, filled all our Party.

Line 201. *Presage*; Fr. Ital. Lat. i. e. *Wise before-hand*. A Warning, a Sign or Token of some strange Thing approaching; the same as *Omen*.

Line 209. *Clashing*, from *Clash*; Sax. Lat. from the Gr. i. e. *To break*; making a disagreeable Noise, sounding *Discord*.

Bray'd, for *Brayed*; Fr. Sax. Gr. A Word formed from the Sound. To make a Noise like an *Ass*. Here their Armour dashed or struck furiously upon one another, made a terrible *Discord* or Sound; by a *Fig. of Rhet.*

Line 210. *Madding*; Sax. Gr. from the *Heb. Milt.* Made the Spectators *mad*, frantic and furious.

Line 214. *Vaulted*; Sax. Here, covered the Armies with Fire and Smoak like a *Vault* or Arch.

Line 221. *Wield*; Sax. Brit. Poet. i. e. Could handle, move or govern these Elements.

Line 229. *Limited*; Fr. Lat. i. e. Set *Limits or Bounds to*; confined, restrained, kept down.

Line

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- Line 236. *Ridges*; *Sax.* The *Heights* of plowed Lands made by *Furrows*. Here, The *Ranks* and *Files* of the Army in *Battle*, by a *Fig.* of *Rhet.*
- Line 243. *Soaring*; *Ital.* from the *Lat.* i. e. *Rising upwards and on high*, as *Birds* do rise in the Air. Here, mounting upwards, by a *Fig.* of *Rhet.*
- Line 247. *Prodigious*; *Fr.* from the *Lat.* Extra-ordinary, wonderful, monstrous. Read, *Who had shewed a prodigious Power.*
- Line 257. *Great Arch-Angel*, for *Michael*.
- Line 258. *Surceas'd*, for *Surceased*; *Fr. Lat.* i. e. *Ceased* or *superceded*, gave over, left off.
- Line 259. *Intestine*; *Lat.* An *Anat.* T. i. e. *Inward*, in the *Bowels* of a Country. Here, in *Heaven*, like the *Intestine* or *Civil War* in a Nation, by a *Fig.* of *Rhet.*
- Line 280. *Precipitate*; *Fr. Ital. Lat.* A *Verb*, i. e. To throw one down *Headforemost*; to dash in Pieces and destroy.
- Line 282. *The Adversary*, i. e. *Satan*, by a *Fig.* of *Rhet.* who now replies to *Michael*.
- Line 292. *Fableft*; *Fr. Ital. Span. Lat. Heb.* i. e. *Vanity*. Tells a *Fable*; a Story or an idle *Tale*, i. e. Thou tellest me of *Hell*, as a *Fiction* or *Dream*.
- Line 296. *Parley* (in the late Edit. *Parle.*) *Fr.* A *Milit. T.* i. e. A Conference and Discourse between two *Generals*. Here, between *Michael* and *Satan*, i. e. They ended talking.
- Line 304. *Swords*; *Sax. Dut. Teut. Dan. Gr.* from the *Heb.* *He hath cut off.* A *Milit. T.* A *Weapon* much used in *War* always; both an offensive and defensive Instrument of *War*, very ancient and common to all Nations; but of different Forms.
- Line 306. *Expectation*; *Lat. Ital. Port.* i. e. *Waiting in Hope.* A Looking, longing or waiting for the *Spectators*, i. e. while the *Beholders* stood in

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dreadful *Expectation* of the Action and Event of the Battle, i. e. They stood expecting, or waiting to see it. The Concrete for the Abstract.

Malign; Fr. from the Lat. Mischievous, dangerous. A *Malign Aspect* according to Astrologers portends or forebodes Evil to Men. Read, As two Planets rushing from a *Malign Aspect* of fierce Opposition (which is the same Thing, by a Fig. of Rhet.) should combat in the Mid-Sky, and confound their jarring Spheres. It is a fine Comparison.

Line 328. *Convolv'd*; Fr. Lat. i. e. Rowled about; wallowing up and down for very Pain.

Line 329. *Griding*; Sax. O. E. Poet. q. Grinding or Gnashing the Teeth for Pain. Piercing, cutting, slashing.

Discontinuous; Fr. Lat. A Philos. T. i. e. Not Continuous, not close or firm; separated, parted, divided, broken off from the Continuity or solid Part.

Line 331. *Divisible*; Fr. Ital. Span. Lat. A Phil. T. That may be divivided, separated, parted into more, i.e. Satan's Substance could not be long separated, but was quickly united, and became one again.

Line 347. *Annibilating*, for *Annihilation*; Lat. i. e. A reducing of something into nothing, to annul, destroying utterly, ceasing to be, losing all Being; which is only the Act of Omnipotence, and that which it will never do: God will renew, but not destroy the Heavens and Earth, at the last Day, 2 Pet. 3. 13. Rev. 21. 1. 5.

Line 348. *Texture*; Fr. Lat. i. e. *Weaving*. A Composure, a Composition. Read, Spirits cannot receive any deadly Blow in their thin and fine Fabrick; which is like the Air.

Line 349. *Fluid*; Fr. Lat. i. e. *Flowing*; that flows,

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flows, runs or flies about easily ; as the yielding Air.  Obs. Here is a fine Philosophical Description of Spirit or Angel.

Line 353. Condense ; Fr. Lat. i. e. Put closely together ; thick, solid, opposite to Rare and Thin.

Line 362. Uncouth ; Sax. Dut. Teut. q. Kennouth, i. e. Not known, an unknown, foreign, barbarous, harsh, strange Pain.

Line 365. Adramelec, or Adramelech ; Heb. i. e. A Magnificent King. A God of Sepharvaim and other Assyrian Countries, and the same as Moloc, 2 Kings 17. 31. Here, one of the Fallen Angels Chiefs, supposed by our Poet.

Asmadai ; the same as Asmodeus. See B.IV. N. 168.

Line 371. Ariel ; Heb. i. e. The Lion of God. A Name given to Jerusalem, Is. 29. 1. From the great Brazen Altar erected there, by King Solomon, which like a Lion devoured the Sacrifices : For Solomon offered 1000 Burnt Offerings upon it at one Time. See Exod. 27. 1. 2 Chron. 1. 5, 6. Here, a devouring, and very furious Captain of the Fallen Angels.

Arioch, or Arioch ; Heb. i. e. A fierce Lion. Another of the Chiefs among the rebellious Spirits. It is not mentioned in Scripture, in this Sense.

Line 372. Ramiel ; Heb. i. e. The Exaltation of God. A very proud and aspiring Chief among them. It is not a Scriptural Name.

Blasted ; Sax. Teut. i. e. Blown upon ; spoiled, marred and withered up as with Fire and Lightning. Read, Abdiel overthrew Ariel and Arioch, and the Violence of the parched and withered haughty Ramiel.

Line 399. Cubic ; Gr. Lat. A Geometric. T. In Form of a Cube or Dye, of six equal Squares. Here, The Holy Angels stood firm in their square Companies, as they were at first drawn up.

Line 411. Prevalent ; Fr. Ital. Lat. i. e. Prevailing,

vailing ; having the better in this Battle, conquering. Read, *Michael and his Angels prevalent, encamping on the foughten Field, placed Cherubic waving Fires round their Watches in Guards.*

Line 447. *Nisroc, or Nisroch* ; Heb. i. e. *A young Eagle.* A God of the *Affyrians*, worshipped at *Ninive*, by *Sennacherib*, 2 Kings 19. 36. For the Heathens degenerated so far from the true God, that they adored Birds, Beasts, Fishes, Plants, &c. Here, another *Chief* among the Rebels. Now he speaks.

Principalities ; Fr. *Lat. Ital.* from *Prince* ; the Dominions or Jurisdictions of a *Prince* in a Kingdom ; one of the Orders among the holy Angels, that have special and peculiar Jurisdiction over particular Kingdoms ; as *Michael*, who was the *Guardian Angel* over the *Jews*, Dan. 10. 13. And whom the *Caco-Dæmon*, Gr. (i. e. *the Evil Principality*) over *Perſia*, did oppose 21 Days, so that *Michael* might not go to the Relief of that Church, then in great Tribulation. Here, *Nisroc*, the Prince among the Evil Angels.

Line 449. *Riven* ; Sax. *Dan.* O. E. from *Rive*, i. e. To rend or tear in Pieces. Here, his Armour cloven asunder ; torn in Pieces and shatter'd.

Line 470. *Uninvented* ; Lat. *Milt.* Not uninvented signifies *Invented*, found out and discover'd before. Read, *I offer a Thing not undiscovered* (i. e. well known,) by us, which thou rightly believeſt to be of considerable Importance to our Success.

Line 477. *Spume* ; Lat. i. e. *A Spittle*, which it resembles ; Froth, Foam, Scum. Here, *Hellish Sulphur*, invented by the Devils in this War.

Line 485. *Thick-rammed*, for *Rammed* ; Sax. *Dut.* Driven close together by Violence, as *Rams* or *Battering Rams* used to do. Read, *Ramm'd and extended with the Touch of Fire, at the other Bore or Hole.* *Infuriate* ;

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Infuriate; Lat. *Milt.* Put into a Fury, made mad, put into a raging or a violent Motion.

Line 514. Adjusted (in the late Edit. *Adjusted*, which is wrong;) i. e. being burnt thoroughly, scorched, dried well.

Line 519. Missiva; Fr. Lat. i. e. *Sent;* that might be shot out of those warlike Engines, discharged.

Line 527. Panoplie; Lat. Gr. i. e. *An Universal Armour;* compleat Armour of all Sorts. See *Ephes.* vi. 11.

Line 535. Zophiel; Heb. i. e. *The Spy or Watch of God;* one of the Chiefs under Michael, who sounds the *Alarm* to Battle.

Line 543. Orb'd; Lat. made round, like any Thing that is round. Here, the round *Head-pieces* of the *Holy Angel.*

Drizzling; Vulg. *Mizling;* q. *Mistling*, or little *Mist*; Teut. Dut. O. E. i. e. a little Dew, a slight Shower, a very light Rain. Here, *Not a slight Shower of Darts and Arrows.*

Impal'd, for *Impaled*; Teut. Dut. Ital. Lat. Gr. Heb. i. e. *The Trunk of a Tree. Hedged in, as with great Pales or Stakes.* Here, surrounded, guarded, attended.  OBS. *Impalation* is a most tormenting Punishment of Malefactors among the Turks and Persians.

Line 558. Vanguard, Vantguard, or Avantgarde; i. e. *Before.* Fr. Ital. A Milit. T. The foremost Rank or first Lines of an Army drawn up in Battle, which charges first upon the Enemy.

Line 560. Composure; Lat. i. e. *Made up;* a *Composition;* making up or settling of Affairs, an Agreement between contending Parties. But here it has a quite contrary Meaning, like Satan's old *Stratagems* in his *deceitful Oracle.*

Line 562. Overture; Fr. i. e. *An Opening;* a Discovery of the *Mind and Intentions;* an Offer, a Pro-

a Proposal of Terms of Peace. Opening the Front of the Battle, to shoot their destructive Engines.  OBS. Here are several Words of a double Meaning, which imply both the Designs of Peace, and Preparations of Warlike Engines, on Satan's Side, viz. *Composure*, *Overture*, *Discharge*, *Charge*, *Touch*, *Propound*, *Contents*, *Urg'd Home*, &c. by a Fig. of Rhet.

Line 570. *Flank*; Fr. *A Milit.* T. The Side of an Army or Battalion, from the *Front* to the *Rear*.

Line 572. *Row*; Teut. O. E. An Order, Rank, or Line; i. e. *We saw a threefold Row or Rank of mounted Pillars which were fix'd on Wheels*.

Line 583. *Vent*; Fr. *Lat.* i. e. *Wind*, a little *Crack* or *Clift*. Here, a small *Touch-hole* in these *Engines* or supposed *Guns*.  OBS. Here *Milton* has an Eye to our *Guns*, &c. which are a modern Invention among us; tho' the *Chinese* had such Ordnance 2000 Years before the *Europeans*.

Line 599. *Relax*; Lat. i. e. *To open*; to loose or slacken. Here, to make the closed Ranks to widen themselves.

Line 605. *Displode*; Lat. *Milt.* A *Milit F.* To break or burst in *Pieces*. Here, to discharge their *Engines*.

Line 609. *O! Friends.* Satan's supposed Speech. In Mr. Addison's Opinion this is the weakest in the whole Poem: But it is to be consider'd, that *Satan* is now in a *worsted Condition*; therefore it gives the *Reader* a more perfect Idea of Him and it too; and is so contrived by the *Poet*, for this End: Just as the Condition of *Ovid's* dejected Spirit plainly appears throughout his Book call'd *Tristia*.

Line 622. *Contents*; Fr. *Lat.* i. e. *Held in Wares contained or held in a Bag, Cask or Vessel*. Here, *Satan's Sulphur, Nitre, &c.* which

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which Belial calls *Terms of Weight, and Hard Contents*, ambiguously and craftily to deceive.

Line 654. *Promontories*; Fr. from the Lat. A Geogr. T. i. e. *High Mountains hanging over the Sea*, upon a Coast. Here, for any *high Hills*.

Line 665. *Faculation*; Fr. Lat. i. e. *A Casting, shooting, darting, throwing, hurling.* Read, *Dreadful Faculation.*

Line 679. *Assessor*; Fr. from the Lat. i. e. *One that sits by*; an Assistant, one that sat on the Bench assisting the Judge. Here, the Son of God.

Line 692. *Suspend*; Fr. Lat: i. e. *To hang up*; delay'd, put off, stopt for awhile. Here, I de-ferr'd their Condemnation for a Time. See *Matt. 8. 29. Jude 5. 6.*

Line 714. *Thigh*; Sax. Dut. Teut. i. e. *Tbick*; because the *Thighs* are grosser than the *Legs* and *Arms*. Two strong Members of the Human Body, well known. See *Ps. 43. 3.*

Line 739. *Undying*; Sax. Milt. i. e. *Never dying*; endless, everlasting. See *Is. 66. 24.*

Line 744. *Unfained*; Lat. i. e. *Not feigned, not pretended.* Here, sincere, hearty. Read, *Sing unfeigned Hallelujah to thee.*

Line 756. *Beril or Beryl*; Chald. *Burla*; Arab. *Abelor*; which the Greeks and Latins turned into *Beryllos*. But *Exod. 28. 20.* and *Ezek. 1. 16. 10. 9.* it is called *Tarsibish*; which is also the Name of the Ocean. *Ps. 48. 8.* because this Stone is of a *Sea Colour*. The Septuagint translates it, *Chrysolite*, Gr. i. e. the gold-coloured Stone. It is a precious Stone of a faint green-Colour like the Water of the Sea. *Aser* was engraven upon it; predicting that his *Habitations* should be upon the *Sea Coast*, as it happened. *Josh. 19. 29.* Obs. This poetical Description of the *Chariot* of the Deity is taken from the Prophet *Ezekiel* and the *Revelation*.

Line

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Line 761. *Urim*; *Heb. Plural*, i. e. *Lights*. This Word with *Thummim*, i. e. *Perfections*, was put in the High-Priest's *Breast-Plate*; to enquire and to receive Answers from God; which continued in that *Church* 'till the *Babylonish Captivity*. Ezra 2. 63. Neh. 6. 65. That was about 1060 Years.

Line 822. *Emulous*; *Fr. Ital. Span. Lat.* Striving to exceed others, thro' Ambition and Vain-Glory. i. e. These wicked *Angels* did not endeavour to vie with the *Messias* in his *Holiness, Goodness, Mercy, Justice*, and other Divine *Perfections*; but only in his *Strength*, that they might conquer him; and regarded not who did excel in these.

Line 837. *Infixt*; *Lat. Milt.* i. e. *Fixed in*; struck or fastened into. Read, Such *Thunders as fixed many Plagues and Torments into them*.

Line 879. *Mural*; *Lat. Gr.* of or belonging to a *Wall*. A City Wall. Our Poet supposes, that there was left a vast *Gap* or *Breach* in the *Walls of Heaven*; at the Downfall of those *Angels*, as is usual in the Storming of fortified *Cities* and *Castles*, by a *Fig. of Rhet.* ☞ Obs. A *Mural Crown* like the *Pinacles of a Wall*, was given by the *Old Romans*, to him who first scal'd the Enemies *Garrison*.

Line 884. *Jubile*. Here, Songs of great Rejoicing among the *Holy Angels*, upon the *Messias's Triumph over the rebellious Ones*.

Line 893. *Thus*. The *Holy Angel Raphael* now draws a most pleasant and useful Conclusion, from his long *Narration of the Sin and Ruin of the wicked Angels*: An excellent Caution to *Adam* and all his *Posterity*; against all the *Temptations of Satan* and his *Instruments*. Happy, thrice happy they who do regard it.

☞ GEN. Obs. This *Book* is for the most Part a continued *Digression* from the grand *Subject*; but represents most beautiful *Ideas* of *God the Father*, the

the Son, the *Messias*; with curious Parts of *Natural Philosophy*; and the sublime Account of the supposed *War* with the rebellious *Angels*: In this he far exceeds *Homer*, *Virgil*, *Ovid*, and all other *Poets* of old: because he has all their beautiful *Strokes*, without their *Blemishes*.

The End of the Commentary on the Sixth Book.



BOOK VII.

Line 1. THE Exordium consists of a pious *Invocation* of the *Holy Spirit*, to come down from *Heaven* to his *Assistance*; to *Line 40*. *Urania*; *Lat. Gr.* i. e. *Heavenly*; one of the nine *Muses*, the Goddess of *Astronomy*, and of all heavenly Things. She is represented crown'd with *Stars*, and a great *Globe* in her Hands; to shew, that she teaches the Way to *Heaven*. By this feigned *Name* our *Poet* agrees with the old one, but means the *Divine Spirit* only; and doubtless they did the same, under a *Masque*.

Line 4. *Pegasian*, of *Pegasus*; *Lat. Gr.* i. e. A *Fountain*; the winged Horse of the *Poets*: because it is said, He opened the *Fountain*, *Hippocrene*, i. e. The *Fountain* of the Horse, by a Kick of his Heels, and flew up to *Heaven*. This was a Well of *Boetia*, near *Helicon*, dedicated to *Apollo* and the *Muses*. This *Fable* signifies either the soaring and quick *Imaginations* of the *Poets*; or a *Ship* that sailed well, which *Neptune* bestowed on *Perseus*, wherein he conquered some mischievous *Pyrates*. But our *Divine Poet* mounts infinitely higher for the Aid of the *Holy Ghost*. *Pegasus* is a celestial Northern *Constellation*, consisting of 20 *Stars*.

Line 18. Bellerophon; Lat. Gr. i. e. *A Murderer of Beller*, his Brother. *Perseus* the Son of *Glaucus* King of *Corinth* is so called. He was a noble Youth, and after many Exploits (being desirous of flying up to Heaven by the Help of his Horse) was cast down headlong by *Jupiter*; and by the Fall he was made blind. Then he lived a wandering, Vagabond Life; like another *Cain*, and died with Hunger, about *A. M.* 2693. This *Fable* represents the *Vanity* and just *Punishment of Pride, Presumption and lofty Mindedness*.

Line 19. Aleian, of Aleia; Lat. Gr. i.e. *Wandering*. A Field in *Cilicia*, where it is said, that *Perseus* wandered after his Fall from *Heaven*, and died for Hunger; as the Country to which *Cain* fled, it is called *Nod*, Heb. i.e. the *Land of the Vagabond*. It's plain, this *Fable* is copied from the *History of Cain*: for he would have *Mounted up to Heaven* by his impious and invidious *Sacrifices*; he slew his *Brother*, and *wandered a Vagabond* and miserable Life, till he died, *Gen. 4*.

Line 34. Thracian, of Thracia, Lat. from the Gr. i. e. *Roughness*: because it is a rocky and hilly Country. And for the same Reason, the Kingdom of *Argob* on the East of *Jordan* was called *Trachonitis*, Luk. 3. 1. *Tiras*, Heb. *Thrace* is a large Country in *Europe*, lying upon the *Euxine* and *Ægean Seas*, whereto *Constantinople* is the Capital. It was called *Romania* or *New Rome*, when *Constantine* made his *Royal Residence* there.

Bard, or Bardh; Brit. i. e. *wise and skillful*. The Poets and Learned among the antient Gauls and Britons (such as they were) were so called from *Bardus* the Son of *Druis*, a King of the Gauls. Here, *Orpheus*, who was torn in Pieces by the Ciconian or *Thracian Women*, when they celebrated the Feasts of *Bacchus*; because he spake against *Carnal Lusts*.

Line 35. *Rhodope*; Lat. Gr. A Mountain of Thrace, so called from *Rhodope*, i. e. *A Rose*, a Queen of it, which was murdered and buried there: in Memory thereof the Greeks call it *Bassifissa*, i. e. *The Queen's Mountain*; but now *Valiza*. The whole Province there is also called *Rhodope*.

Line 37. *Muse*. See B. I. N. 6. Here, *Calliope*, her Son, for *Orpheus*; because he was her supposed Son; a Title attributed to all celebrated Poets whatsoever; by a Fig. of Rhet.

Line 40. *Goddess*, from *God*; Sax. Dut. Tent. q. *Good*: A female She-Divinity. Here, our Poet means the *Holy Spirit of God*, in Imitation of the antient Poets, by a Fig. of Rhet.

Line 43. *Apostasy*; Fr. Lat. Gr. i. e. *A falling away* from the true *Religion* to a false one, viz. from the *Christian* to *Heathenism*, *Muhammedism*, &c. They that do so are called *Apostates*, i. e. *Renegadoes*, *Backsliders*, *Turn-Coats*. Read, *Beware of Apostacy or falling away from God into Sin*; After the *Fall of the Angels*.

Line 87. *Fires*. Here, It is a *Noun*, i. e. The *Planets* and *fixed Stars*, which appear to us as *Fires*, by a Fig. of Rhet. Read, *And adorned with innumerable moving Fires*.

Line 89. *Interfus'd*, for *Interfused*; Lat. i. e. *Poured out between*. Here, flowing and blowing between *Heaven* and *Earth*, and between all Bodies therein.

Line 104. *Star of Evening*, i. e. *Venus*, by a Fig. of Rhet.

Line 123. *Supprest in Night*; Fr. Lat. i. e. *Borne down*. Here, concealed, hid in *Darkness*, not revealed to *Man*.

Line 162. *Lax*; Sax. O. E. Lat. At large, wide, here and there, over the whole Earth.

Line 169. *Infinitude*; Fr. Lat. *Infinity*, *God*, who is beyond all Bounds, boundless, incomprehensible.

Vacuous; Lat. *Milt.* *Empty*, i. e. There is no Space Vacant or empty, which God is not in, or can be excluded from. Read, *Nor is the Space empty any where.*

Line 204. *Spontaneous*, for *Spontaneously*; Lat. Voluntarily, freely, of one's own Accord. Here, of themselves.

Line 214. *Surging*; Lat. *Milt.* i. e. *Rising up*, rushing one upon another. *Surging Waves.*

Line 216. *Omnific*; Lat. *Milt.* i. e. *Making all Things.* See *John I. 2. 3. Heb. I. 2.*

Line 238. *Tartareous*; Fr. Lat. Gr. Belonging to, or full of *Tartar*, A sort of Salt. Here, the *Dregs of Nature*, as the *Earth* and all *heavy gross Bodies* in it.

Line 240. *Disparted*; Lat. *Poët.* i. e. *Parted asunder*; divided into certain Parts, separated *Elements* into their proper Places.

Line 264. *Expanse*; Lat. The Firmament, Heaven, the Air, the Sky; so called, because it is extended, displayed and stretched out wide. Job calls it, *A molten Looking-Glass*; and the *Psal-mist* compares it to a *Curtain*, *Ps. 104. 2.* It is called also the *Firmament*, Lat. i. e. *Strength*, from the *Solidity* of it.

Line 286. *Emergent*; Fr. Lat. i. e. *Sweeming out*, rising up above the Water, towering above the plain Fields.

Line 288. *Tumid*; Fr. Lat. Swelled, puffed up into very gross Heaps; such as the *Alps*, *Taurus*, *Andes*, *Atlas*, *Caucasus*, *Imus*, &c.

Line 302. *Serpent-Error*; Lat. *Milt.* The turning and Winding of Rivers, like the creeping of a Serpent.

Line 303. *Oose*, or *Ooze*; Sax. O. E. Slime and Mud in the Bottom of the Ocean or Rivers.

Line 321. *Corny*, of Corn; Sax. i. e. Like the Corn: because the Stalks of Reeds resemble those of Corny or Hairy Reed: because the Reed pricks up

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up like an *Horn* or *Spears*, held up in Battle Array ; or because *Darts* were also formerly made of *Reeds* ; whence the *Allusion*.

Line 325. *Gemm'd*, for *Gemmed* ; *Lat. Gr.* The Buds of Trees, which resemble *Gems* or precious *Stones*, in Colour, i. e. the Trees yielded or brought forth their beautiful *Buds* and *Blossoms*.

Line 348. *Altern*, for *Sub-alternately*, by a *Fig. of Gram.* *Lat.* A *Milit. T.* Here, by *Turns* and *Changes* in the *Days* and *Nights*.

Line 358. *Sow'd*; *Teut. Sxx. Dan.* Properly to *sow Corn* in the Ground. Here, placed an Abundance of *Stars* in the Heavens.  *OBS.* The Words, *Sowed*, *transplanted*, *Shrine*, *Porous*, *Drink*, *Liquid*, *Light*, *Palace*, *Urns*, *Morning-Planet*, *Gilds*, *Horns*, *Tincture*, *Lamp*, &c. are most beautiful *Fig. of Rhet.* which, like sparkling *Jewels*, adorn this *Paragraph* with a continued *Allegory*.

Line 360. *Transplanted*; *Fr. Lat. A T. of Garden.* i. e. *To plant in another Place*. Here, God settled the largest Share of the *Original Light* in the Body of the *Sun*; which is only an *Ocean of Fire*, as the Sea is of *Water*, and as full of *Inhabitants*.

Line 363. *Palace*; *Fr. Lat. Gr.* A Court or Mansion House of a Prince. Here, the Receptacle of the *Light* in the *Sun*.

Line 365. *Urns*; *Fr. Ital. Lat.* i. e. *Burnt*; Vessels made of *burnt Earth*; of Silver, Gold and other Metals of several Uses among the *Old Romans*; particularly, to keep the *Bones* and *Ashes* of their Dead, after the Bodies had been *burnt*. Here, the *Bodies of the Planets*, by a *Fig. of Rhet.*

Line 366. *Morning Planet*, *Lucifer* or *Venus*, which appears first in the Morning, by a *Fig. of Rhet.*

Pleiades; *Lat. Gr.* i. e. *Many Stars*; six are visible, by the naked Eye; the seventh has disappeared for some Ages past: And forty-six more by the

Help of Glasses, or *sailing*: because the *Antients*, thought it was a proper Time to put to Sea, when they appeared. The seven Stars in the Neck of the *Bull*, which rise in the Beginning of *March*; therefore the *Romans* called them *Vergiliæ*, i. e. *Rising in the Spring*; and set in the *Autumn* or *Harvest*. They with their *Influence* are mentioned, *Job* 9. 9. 38. 31. and *Amos* 5. 8.

Line 377. *Mirror*, or *Mirrour*; *Fr. Lat.* i. e. *To admire*. A *Looking Glass*. Here, the *Moon*, which like a *Looking Glass*, receives the *Reflection* of the *Sun's Rays*. See B. IV. N. 263.

Line 382. *Dividual*; *Lat.* A T. of *Arithmet.* A *Number* in the *Rule of Division*, and part of the *Dividend*, i. e. The *Moon* keeps up her *Share* of Empire over the *Night*; tho' attended with innumerable lesser *Lights*.

Line 391. *Whales*; *Sax. O. E.* The *hugest Creatures* in the *Sea*, as *Elephants* are on the *dry Land*: They are mentioned in particular, *Gen.* 1. 21. To shew that the *greatest Animals* could no more make themselves, than the *smallest*.

Line 402. *Sculles*; *Sax. O. E.* *Scales* of *Fishes*, Companies, Multitudes, so huge, as to make Banks in the *Ocean*.

Line 405. *Coral*; *Lat. Gr.* i. e. *Of another Colour*. A Plant or Shrub growing in the *Sea*, of a green Colour; but when taken out, it becometh as hard as a Stone, and of the finest Red. But this Softness under Water is now found to be a *vulgar Error* and Mistake.

Line 409. *Jointed Armour*, i. e. *In their hard Shells*, which resemble *Armour* or *Coats of Mail* among *Soldiers*, such as that of the *Crocodile*, &c.

Seal; *Teut.* A Noun. The *Sea-Calf*; because it resembles a *Calf* or *Dog*, on the *dry Land*.

Line 410. *Dolphins*, from *Delphi*; *Lat.* from the *Gr.* because the People of *Delphi* first discovered this

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this Fish; or *Delphax*, Gr. i. e. An *Hog*: because it resembles one in its long *Snout*, *Fatness*, *Ribs*, *Liver* and *Entrails*. It is called the *Sea-Hog*, and the *sacred Fish*; because it was consecrated to *Neptune*. A *Dolphin* is a large Fish, not unlike a *Porpoise*, very straight, and the swiftest of all Fishes or Birds; as swift as an Arrow; it will overtake a *Ship* in full Sail before the Wind; and continually in Motion. It doth live 20 or 30 Years, and three or four Days out of Water, as an *Eel* doth. *Dolphins* are said to be Lovers of *Men*, *Music*, and especially of their own *Species*, even when dead; which they deplore with Groans, Lamentations and Floods of Tears. It is a certain Sign of a Tempest, when they sport on the Water. Their *Flesh* was of great Request among the Antients; and purchased at an extravagant Rate; tho' it yields no very grateful Taste; They have no *Gall*. *Bended* is an *Epithet*, taken to please the *Painters*.

Line 417. *Topid*; *Lat.* Gr. i. e. To *smoak*; from the *Chald.* i. e. A *Chimney* or *Fire*. Lukewarm, warm, hot.

Fens; *Sax. Dut.* from the *Lat.* i. e. *Hay*: because it abounds most in those moist Grounds. Here, Moorish, marshy, and wet Places.

Line 420. *Callow*; *Fr. Sax. Lat.* A T. of *Falcon*. Young and rough *Fowls*, before they are fledged or covered with Feathers and Wings; as they come out of the *Shell*; *unfledg'd*, *unfeathered*, *not ripe*.

Line 421. *Summ'd*, for *Summed*; *Lat.* i. e. *Number'd*; cast up in a *Sum*. Here, a T. of *Falcon*. When a *Hawk* has gotten all his *Feathers*, i. e. They grow up and take to themselves all their *Feathers*; are now ripe. Read, *And soaring the sublime or lofty Air.*

Line

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Line 422. *Clang*; Fr. Lat. from the Gr. A Word formed from the Sound. A Noise made with the Wings of Birds; when they rise up or light down upon the Ground.

Line 423. *Sterk*; Sax. Gr. Heb. *Chabdah*, i. e. Kindness or Natural Affection: because that Bird hath a great Love to its Young; and they to the old ones. A Fowl bigger than a common Heron, with a white Head, Neck, Belly, Tail and fore Part; but black in the Back, with broad Claws, like the Nails of a Man. Pliny says, in *Thebesaly*, a Man might not kill a Stork upon the Pain of Death: because they destroyed the Snakes, Frogs and Serpents, which abounded in that Country.

Line 424. *Egries*; Turk. Sax. O. E. from the Lat. q. *Aerius*, of the Air: because they are built on high in the Air, on the Tops of Trees. A T. of Falconry; Nests for Fowls, in the Tops of Trees.

Line 426. *Wedge*; Sax Properly a Tool; Sharp at one End, to cleave Wood with. Here, to flee in the Form of a Wedge, thro' the Air; as the wild Goose, Cranes, &c. do; their Captain leads the Way and cuts the Air, to ease the weaker ones, that follow him.

Line 427. Intelligent. B. V. N. 407. i. e. Knowing and understanding, i. e. All the Birds of Passage, viz. the Swallow, the Stork, the Crane, the Cuckow, the Quail, Wood-Cock, Stork, &c. do know their proper Season or Time of coming and departing out of a Country, for the Space of six Months.

Line 428. *Caravan*; Turk. *Harau-va-han*, i. e. A mixed Conveniency. A great Company of Merchants, Pilgrims and Travellers, marching with Arms, and all Equipage, from 5000 to 100,000 sometimes, for their greater Safety from Robbers, very usual in Asia and Africa. Here, a Flock of these Birds, flying away into remote Places for

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a Season, by a *Fig. of Rhet.*

Line 430. *Crane*; *Sax. O. E.* A Name formed from its *Sound*. A Bird of *Passage*, celebrated by the *Prophet*, for her observing the fit *Time* of coming and going from one Country to another, *Jer. 8. 7.* It is a *Bird* with a very long Bill, Neck and Legs; sometimes weighing 10 Pounds; and is a *Water Fowl* resorting in *Fens*.

Line 437. *Silver*; *Sax. Dut. Teut.* of or belonging to *Silver*; which is a white Metal, next in Value to *Gold*. Here, clear and pure *Lakes* and *Rivers*.

Line 438. *Downy*; *Sax. O. E.* Covered with *Down*, or the soft and finest Feathers upon all Sorts of Birds.

Swan; *Sax. Teut. Dan.* A large Water-Fowl, some of them weighing 20 Pounds, and thought to live 300 Years. It lays seven or eight Eggs; and sits hatching them about two Months; she bends her long *Neck* downwards: Therefore the Poet calls it her *arched Neck*.

Line 440. *Oary*, or *Oarie of Oars*, *Sax. O. E.* Instruments used in rowing *Boats* upon the Water. Here, the *Feet* of the *Swan*, serving her as *Oars*; and from thence Men invented the Use of *Oars of Ships* and *Boats*.

Line 441. *Dank*; *Teut. Dan.* i. e. The *Moisture*; *Damp*, or wet Places; *Fens*, the Waters.

Line 444. *The other Cock*, i. e. The *Peacock*, by a *Fig. of Rhet.* The most beautiful of all Birds, and also the proudest of all Creatures; and therefore it was dedicated to *Juno*. It is elegantly described here, from *Job 39. 13.*

Line 457. *Laire*, or *Layer*; *Fr. Teut.* A T. of *Hunt*. A Den or Place wherein wild *Beasts* and *Cattle* do lie and shelter themselves in the Night and from Danger.

Wonns, or *Wons*; *Sax. Dut.* A T. of *Hunt*. Abides, lodges, haunts, or resorts in.

Line

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Line 464. Tawny; Fr. Ital. Dut. O. E. Yellowish, of a dusky Colour, resembling tanned Leather, or a dun Chestnut Colour, the general Colour of Lions; tho' in Ethiopia and in some Parts of Asia and Africa, they are white, black and red.

Pawing; Sax. Brit. Milt. i. e. Moving his Paw or Foot, to get loose out of the Ground, at his Creation.

Line 466. Rampant; Fr. Lat. A T. of Herald-when a Lion is reared on his hind Legs, in a fighting Posture with his fore Feet; he is said to be Rampant, i. e. Climbing, raging.

Brinded, or Brindled; Sax. O. E. Spotted, mixed with grey, and Chestnut Colour.

Line 467. Libbard; Lat. from the Gr. contracted of *Leopardus*. A wild Beast, engendered of a Lion and a Pard or She Panther, with a fine spotted Skin.

Mole, or Mole; Dut. Fr. Sax. O. E. i. e. Throwing up the Mold of the Earth: A little Creature, that lives under Ground upon Worms, and casts up the Earth; about the Bigness of a Rat. It is said to be blind, or at least it hath very small Eyes, but quick Ears: Therefore it is called in Gr. *Tuphlos*, and in Lat. *Talpa*, i. e. Blind.

Line 469. Hillocks; Sax. A Diminutive from *Hill*, i. e. A little Hill. Here, Heaps of the Earth cast up by the Mole.

Stag; Sax. i. e. Pricking or Pushing with its Horns. A red male Deer, five Years old.

Line 471. Behemoth, Heb. Plural. i. e. Beasts, as if many Beasts made up this one. See Leviathan. B. I. N. 201. The Elephant. A Beast of prodigious Stature, the greatest upon Earth, as the Whale is in the Sea. It is a very wise, tame and teachable Creature. See Job. 40. 15.

Line 472. Fleeced; Sax. Dut. from the Lat. Here, covered with Wool; for every Creature was perfect

.fect and in the Prime. Read; *All the Flocks did rise out of the Earth with their Fleeces, bleating, perfect and compleat in all their Parts, just like Plants.*

Line 473. Ambiguous. Here, uncertain, whether they owed most of their Original, to the Sea or Land.

Line 474. River-Horse. In the Gr. *Hippopotamus*. A Beast living in the River *Nile*, with a black Back and Mane, like an Horse ; and of the Nature of a *Crocodile*.

Crocodile; Lat. Gr. i. e. *Yellow*; because it is of a yellow Colour : or because it hateth the Smell and Taste of *Saffron*, which is *yellow*. A huge, voracious and very strong, but timerous Beast, in the *Nile*, *Ganges*, &c. living equally upon Land and Water ; as our *Geese*, *Ducks*, *Otters*, &c. Its Jaws are wide enough to swallow a Man whole, full of Teeth. It is the only Beast that hath no Tongue, sixty Bones or Joints in the Back. The upper Skin is firm, hard and impenetrable with any Dart, Spear or Shot, no not with a loaded Cart ; and therefore *Scaly* is a proper Epithet ; but it may be wounded in the Belly. It swims with the Feet and Fins, which are upon the Tail ; but is very slow in its Pace : because the Feet are short. The Tail is near as long as the whole Body. It lays its Eggs in the Sand or Earth, and brings forth its Young every Year. Its Eggs are as big as a *Goose*'s, and it lays one every Day for sixty Days. It is thought that they live 100 Years, and are generally thirty Foot long. In *Panama* some of them are 100 Foot long. An *Alligator*, is only a young *Crocodile*. The Old Egyptians worshipped this Beast, out of Fear ; or for the Benefit, which it did to them : for it defended their Country from the Incursions of the *wild Arabs*, who durst

durst not pass the *Red Sea* for fear of those voracious *Beasts*. They made it also a Symbol of *Impudence* in their *Hieroglyphics*. They are scarce now in the *Nile*, and the People of *Florida* have continual Wars with them.

Line 482. *Minims*; Lat. *Milt.* i. e. *Small, little*; The smallest of all Creatures, inconsiderable.

~~¶~~ Obs. The *Philosophers* call them *Animalcula*.

Lat. i. e. *Animalcules* or *Minute Animals*; so small, that Millions of Millions of them may be contained in a Drop of Water. Mr. *Lewenbock* says, that he has seen 50000 of them in a very small Drop of Liquor, and are perceptible by the finest *Glasses*. Little *Insects* in the *Earth, Air* and especially in the *Waters*, which no human Eye can perceive, a plentiful Food to others, and as lively a *Demonstration* of the Infinite *Power* and *Wisdom* of the great *Creator*, as the *Whale, Elephant, &c.* A certain old *Author* styles *A Scrutiny* into those *Minims*, *An Hymn to the Supreme Being*. See Mr. *Derham's Physico-Theology*. p. 186.

Line 484. *Wings*; Sax. *Dan.* A Noun. The Parts of a Bird used in flying. The *Sirens* or winged *Serpents* in *Arabia*, are very swift, running and flying at Pleasure, and so are some others.

Line 485. *Emmet*; Sax. O. E. i. e. *Having always Meat*. The *Ant* or *Pismire*, a very small *Insect*. She is celebrated by *Solomon*, for her *Providence, Frugality and Industry*, Prov. 6: 6.

Line 490. *Drone*; Sax. O. E. A *Wasp* or old *Male Bee*, without a *Sting*, who propagates the Species, but cannot gather Honey, for Want of it. Therefore he fits and hatches the Brood, keeps the Eggs warm, while the *Female Bees* gather the *Honey* abroad; and does not stir from the *Brood* till about two o'Clock, when they come home fraughted with *Honey*, and so discharge him.

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Line 491. *Cells*; *Brit. Teut. Ital. Lat.* from the Gr. i. e. *To lie down*. A Cabbin, a Monk's Apartment, a Hermit's Hut. Here, *Store-Houses* or little *Chambers* in an Honey-Comb, wherein the *Bees* lay up their Honey which they gather in the *Summer*, to feed on in the *Winter*.

Line 497. *Terrific*; *Fr. Lat.* i. e. *Striking Terror*; terrible: for the Sight of a *Serpent* strikes *Fear* upon Men and Beasts: Yet the brutish *Heathens* and some *Hereticks* (called *Ophitæ*, Gr. i. e. *Serpent-Worshippers*, who rose about *A. D. 130.*) did worship that accursed *Vermin*, the unhappy Instrument of their own Destruction. O! the Degeneracy of poor *Mortals*!

Line 498. *Noxious*; *Fr. Lat.* Hurtful, mischievous, offensive, deadly: for before the *Fall*, *Serpents* were not so.

Line 528. *Express*; *Fr. Lat.* i. e. *Pressed out*; clear, manifest, plain, i. e. Thy Creator stamped his own *Image* upon thee very plainly, which consisted in Divine *Knowledge*, *Wisdom*, *Righteousness* and *Holiness*; but not at all in any *corporal Shape* or *Passions*, according to the gross Opinion of *Vorstius*, and many ignorant *People* in all Ages, and to this Day. See Gen. i. 26.

Line 548. *He finished*; i. e. God, who then ended or compleated all the *Works* of the *Creation* on the 6th Day, which he could have done in one Moment, as he did by one *Fiat*, in each Day. Hereby shewing to Men, that they are to go on regularly and *deliberately*, in all their *Operations*.

Line 550. *Accomplish'd*, for *Accomplished*; *Fr. Lat.* Finished, fulfilled. The *Works* of the *Creation* brought to Perfection.

 **OBS.** Now the six Days of the *Creation* are over, the *Order* of the whole *Work* is briefly comprehended in these six *English Verses*.

*The First Day made Heavens, the Earth and Light.
The Second brought the Firmament in Sight.
The Third gave the Sea Bounds, and Grass to th' Earth.
The Fourth to Sun, and Moon, and Stars gave Birth.
The Fifth made Fish on th' Earth, and Birds to th' Air.
The Sixth gave Beasts, and Man God's chiefest Care.*

Line 557. *Idea*; Fr. Lat. Gr. A Species, Conception, or Resemblance. A Phil. T. An Image or Representation of any thing in the Mind of Man. Here, the Eternal and infinite *Wisdom* of God.

Line 579. *Galaxie*; Lat. Gr. i. e. Milk-white. An Astron. T. A broad, clear Circle in the Heavens, called in Lat. *Via Lactea*, i. e. *The Milky Way*. The French call it the *Way of St. James*, but I know not why or wherefore. This Splendor is caused by prodigious Clusters of small Stars, which by their Nearness to one another, reflect their Light; being powdered or cast close together, as it were Dust sprinkled upon a Floor, for Thickness, by a Fig. of Rhet.

Line 597. *Fret*; Sax. O. E. A Music. T. A particular Stop on a Musical Instrument. Here, Songs of Praise to the Almighty Creator.

Line 600. *Choral*; Belonging to a Chorus or Company of Choristers, Lat. Gr. i. e. Mirth and Joy. Here, of Holy Angels. See B. III. N. 217.

Unison; Lat. A Music. T. i. e. Of one Sound; when one acts his Part only in singing, or playing on an Instrument of Musick.

Incense; Lat. i. e. Burning, a very rich Perfume made use of by Divine Institution, in the Worship of God, Exod. 30. 34. which the Heathens afterwards did imitate in their Temples.

Line 601. *Censers*; q. Incensers, Lat. i. e. Burning; Vessels made to burn Incense in, Fuming Pans.

Line 619. *Hyaline*; Lat. from the Gr. i. e. Glassy, A Sea of clear Glass, mentioned, Rev. 4. 6.

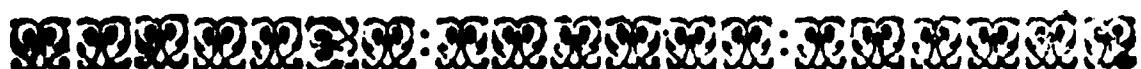
Line

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Line 633. Sabbath; *Heb.* i. e. A Rest. This was the first Sabbath or the 7th Day, with us Saturday; instituted by God, and celebrated in *Paradise*, in Commemoration of God's Resting on that Day from all his Works of Creation, Gen. 2. 3. There never was such a Sabbath upon Earth, and never will be again; till the grand eternal Sabbath shall begin to be celebrated, by all the Redeemed in Glory. Therefore, *Come Lord Jesus, come quickly.* Amen.

☞ **GEN. Obs.** This Book is a continued *Digression*, and lays before the Reader a most beautiful Idea of *Nature*. It is an excellent *System* of Natural *Philosophy*; describing the *Make, Perfection, Use, Properties* and *Beauties* of the whole *Creation*. Here are few other foreign Words, than these of a *Greek, Lat. Fr. Sax. Teut.* &c. Extraction.

The End of the Commentary on the Seventh Book.



BOOK VIII.

Line 1. THE Exordium is a Continuation of the same Narration. ☞ **Obs.** Here, *Angel* and *Divine Historian* are Words of the same Sense, for *Raphael*, by a Fig. of Rhet.

Line 7. Historian; *Fr. Lat.* from the *Gr.* a knowing Man; one that is well versed in *History*, or the *Actions* of former Ages and Things; a Relator of past Actions.

Line 32. Sedentary; *Fr. Lat.* i. e. Sitting still and without Motion; Some think that our *Earth* is such; and so it appears to our Senses. But our *Reason* and the Discoveries of modern *Astronomers* assure us of the contrary.

Line 51. Auditress; *Lat. Milt.* A Female Hearer, a Woman, that hears any Discourse, for *Eve*, by a Fig. of Rhet.

Line 55. Digressions; *Fr. Lat.* i. e. *Wanderings out of the Way*; Going from the main *Matter* or *Subject* in Hand, to something else; such our *Poet* and all others use, to embellish their *Poems*.

Line 74. Scan'd; *Fr.* from the *Lat.* i. e. *Climbed up to*; Canvassed, examined thoroughly, i. e. to be measured and perfectly known by Men.

Line 78. Quaint; *Fr.* from the *Lat.* Fine, neat, accomplished. Here, strange, odd and vain Speculations, wide from the real *Truth* of Things. By a Fig. call'd *Irony*.

Line 79. Model; *Fr.* from the *Lat.* i. e. A little *Measure*; A T. of *Archit.* to frame and fashion according to a Pattern, as *Builders* do. Here, to measure out the *Heavens*.

Line 80. Calculate; *Fr. Lat.* To reckon or count: for before the *Art of Arithmetic* was brought to Perfection, Men used *Calculi*, *Lat.* i. e. *Pebble Stones* and *Counters*, to cast up Sums by.

Line 82. Appearances; *Fr. Lat.* An *Astrolog. T.* The *Risings*, *Motions*, *Places* and *Influences* of the *Planets*.  Obs. Here is a strong and pleasant Confutation of *Judiciary Astrology*, with some of its absurd *Terms*, by way of a *Digression*.

Gird; *Sax.* An *Astrolog. T.* To bind round about, to tie up close. Here, to measure, fathom and encumber the *Spheres*, with false *Positions*, silly *Terms*, &c. as here followeth.

Line 84. Cycle; *Lat. Gr.* i. e. A *Circle*. An *Astrolog. T.* A continual Revolution of *Planets*, which goeth on from the first Number to the last, without any Interruption; and then returns to the last, as the *Cycle* of the *Sun*, &c.

Epicycle; *Lat. Gr.* i. e. *A Circle above a Circle*. An *Astrolog. T.* A lesser *Circle*, whose *Center* is in

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in the Circumference of the greater Circle, i. e. one Cycle within another, or Orb in Orb, as Planets, having their Center different from the Center of the Earth, &c.

Orb; Fr. Lat. An Astron. T. An hollow Sphere or Globe, used by Astronomers and Astrologers to demonstrate the Motions, Distances of Places, &c. of the Planets. See B. I. N. 287. Obs. Globes or Spheres were first invented by Archimedes, an excellent Mathematician of Sicily, about A. M. 3730.

Line 127. Retrograde; Fr. Lat. An Astron. T. Going backwards or standing still, not in Reality; but in Appearance to us.

Line 130. Three, i. e. The Diurnal, the Annual and the Motion on her own Axis. Read, The Earth hath three different Motions insensibly.

Obliquities; Fr. Lat. An Astron. T. Going aslant, not parallel, or directly by crooked cross Motions.

Line 134. Rhomb; Lat. Gr. An Astron. T. i. e. A Wheel turning round, the Revolution of Day and Night.

Line 138. Averse; Fr. Lat. i. e. Turning away; the opposite Side of the Earth, the Antipodes.

Line 148. Allotted, from *Lot*; Sax. Appointed, as it were by casting Lots. An antient Custom first appointed by God's special Institution.

Line 150. Communicating; Fr. Lat. i. e. Making common; imparting, bestowing, giving. Here, Dazzling, a powerful Light of the Sun, and a weaker from the Moon, by a Fig. of Rhet.

Line 167. Sollicit; Fr. Span. Lat. i. e. To press a Thing earnestly; to disquiet or disturb, i. e. Be not anxious to know Things too high for thee. A very useful Caution and Advice to Mankind.

Line 207. Devise, q. Device; Fr. Here, to feign or contrive to keep the Angel still in Conference. Read, How subtilly or craftily I devise to keep thee with me.

Line 216. *Imbu'd*, for *Imbued*; *Lat.* Seasoned, filled full. Here, endued with *Divine Grace* and *Eloquence*, by a Fig. of *Rhet.* Read, *But thy Words being imbued with divine Grace, bring no Surfeit with their Sweetness.*

Line 249. *Ss.* *Adam* speaks and gives a delightful Account of his own *Creation* and of the Things about him.  Obs. This is a most beautiful Piece of *Poetical Imagination*, as any in the whole *Work*.

Line 259. *Instinctive*, of an *Instinct*; *Lat. Milt.* Having an inward Stirring or Motion; an inward Impulse or Inclination to a Thing.

Line 345. *Residence*; *Fr. Lat.* The Place of one's Abode or Habitation. Here, the *Ocean*, *Rivers*, *Lakes*, or *Fens*, wherein the *Fish* do live.

Line 359. *Surpassest*; *Fr. i. e.* To overpass; exceedest, excellest, *i. e.* Thou art far above any Name that I can give thee.

Line 378. *Deprecation*; *Lat. i. e.* Praying a Thing off, and contrary to *Imprecation*; An Intreaty, humbly begging for Pardon, or a praying against any Evil to come.

Line 381. *Substitute*; *Fr. Lat. i. e.* One placed under another; A Deputy, a Sub-Governor. Here, *Adam*, constituted Lord of the Creatures under God, by a Fig. of *Rhet.*

Line 387. *Intense*; *Fr. Lat. i. e.* Bent upon a Thing; Very great, or excessive, *i. e.* Man is very high and more noble, by a Fig. of *Rhet.*

Reniss; *Fr. Lat.* Slack, careless, negligent, *i. e.* The *Brutes* are far inferior and mean to thee, and so unfit for Society with thee.

Line 394. *Combin'd*, for *Combined*; *Sax. i. e.* Bound together; Joined, put together, *i. e.* joined together as *Male* and *Female*, to answer the End of *Creation*, to preserve and increase their Species.

Line 396. *Ape*; *Sax.* A Monkey; there are several

ral Sorts of them; *Baboons* and *Monkeys* have Tails which the *Ape* wants. It is the *Mimic* of Mankind: *Simia quam similis turpissima Bestia Nobis.* Obs. The *Antients* believed this Creature came nearest to the human Species of all other Animals: But the *Chimpanze* found lately in *Africa*, comes nearer by far to the Resemblance of *Man* and *Woman*.

Line 410. *Descends*; Fr. Lat. i. e. *Down going*; Descendants, Extractions of Families, i. e. All Creatures are by infinite Degrees more beneath me, the Creator; than the meanest of them are inferior to thee.

Line 431. *Deify'd*, for *Deified*; Fr. Ital. Span. Lat. i. e. *To be made a God of*. Here, being highly dignified with the divine Favour.

Line 451. *He*, i. e. *God*, and now *Adam* goes on to speak to *Raphael*.

Line 445. *Colloquie*; Fr. Ital. from the Lat. i. e. *A talking together*, a Conference or Discourse with another Person; and the same as a *Dialogue*, from the Greek. Here, an heavenly Discourse. Read, *In that heavenly and sublime Discourse*.

Line 462. *Abstract*; Fr. Lat. i. e. *Drawn away from a Thing*; A Philos. T. Having deep Speculations, separated from his Senses, being full of deepest Thoughts.

Transe, or *Trance*; Fr. Lat. q. *Transitus Animi*, i. e. *A Passage of the Mind*. A Rapture of the Soul; the same as *Extasy*, in the Greek.

Line 466. *Rib*; Sax. Teut. Dut. from the Heb. i. e. *To strengthen*: because the *Ribs* corroborate and strengthen the Sides and Entrails of Animals; or a *Quarrel* and *Contention*: because all *Strife*, *Contention* and *Mischief* generally proceed from that Sex, which descended from it. A Side Bone of the Body in all Animals; in *Man* and *Woman* they are twenty-four in Number. Here, a *Bone* of

of *Adam*, Gen. II. 21.

Cordial; Fr. Lat. i.e. *Of the Heart*; Comfortable, refreshing, flowing from the *Heart*, warm. Read, *A Rib warm with Cordial Spirit*.

Line 479. *Deplore*; Fr. Lat. To lament, to bewail one's Misfortune. Here, to bemoan the Loss of *Eve*, as *Adam* is supposed to have thought in his first Sleep.

Line 488. *Heaven*. Here, all the Stars and *Orbs* in the Firmament, which were not so glorious, as the Countenance and Eyes of *Eve* were to *Adam*, by a Fig. of Rhet. See B. I. N. 43.

Line 496. *Woman*; Sax. q. *The Womb of Man*, or the *Woe of Man*; because of the *Sin* and *Misery* she has brought and daily brings upon *Man*; or the *Wonder* and *Admiration* of *Man*; or from *Wife* and *Man*; of her various *Names*.

Line 500. *She*. i.e. *Eve*. *Adam* continues still speaking to *Raphael*.

Line 503. *Woo'd*, for *Wooed*, from *Woude*; Dut. O. E. i.e. *Made willing*; courted, gained.

Line 504. *Obtrusive*; Lat. *Milt.* i.e. *Thrusting in* or upon one, i.e. *Eve was not forcing or pressing herself upon Adam*. Obs. Here, a very modest and becoming *Idea* of *Eve*; which is also a proper *Caution* and *Reproof* to many of her degenerate Sex, now-a-days.

Line 514. *Gratulation*, vulg. *Congratulation*; Fr. Ital. Lat. i.e. *A Returning Thanks*; rejoicing in one's Behalf and Welfare.

Line 518. *Disporting*, or *Desporting*, vulg. *Sporting*; by a Fig. of Gram. Fr. Ital. from the Lat. *Milt.* A *Divertisement*, *Pastime*, *Play*.

Line 520. *Bridal*, of a *Bride*; Sax. O. E. i.e. *To cherish*. A new married Woman. The Antients attended the *Bride* to the *Bridegroom's House* in the Evening with Torches. To which our *Blessed Lord* alludes, Mat. 25. 1. 14. And our

our Poet makes the *Evening-Star* to be this *Torch* or *Lamp* to *Eve's Wedding*.

Line 528. *Melody*; Fr. Lat. from the Gr. i. e. A sweet Song; Harmony, a Mixture of musical Sounds delightful to the Ear. Here, the Notes of Birds, singing then in *Paradise*.

Line 529. *Transported*; Fr. Ital. Span. Lat. i. e. Carried beyond one's Self, put beside one's Self. Here, put in a Rapture of Joy and Pleasure at the Sight of *Eve*, i. e. I look with a *Transport*, and I touch with a *Transport* also.

Line 542. *Faculties*; Fr. Lat. The Abilities and Powers of the Mind, viz. The Understanding, Judgment, Will, &c.

Line 561. *Accuse*, Raphael speaks to Adam, i. e. Do not find Fault with Nature.

Line 581. *Propagated*; Fr. Lat. q. To fix at a Distance; A T. of Gard. Taken from the Increase of Vines. Increased, multiplied, or spread abroad, and applied here to the Increase of Mankind, by a Fig. of Rhet.

Line 631. *Green Cape*; i. e. *Cape Verde*. The most Western Point of Africa, which lies West from Paradise, i. e. The Sun was setting, by a Fig. of Rhet. which is the same as *Verdant Isles*.

Line 641. *Arbitrament*; A Law. T. A Power granted by the contending Parties to Arbitrators, to determine Matters in Dispute among them, a free Choice, Judgment, Free-Will.

Line 645. *Benediction*; Fr. Ital. Span. Lat. i. e. A Well-speaking; giving good Words, a Blessing. Here, Thanks, at parting: for Adam could not properly give a Blessing to this *Holy Angel*.

☞ **GEN. OBS.** This Book is a Continuation of the Seventh, (in a continued *Digression*) in every Respect, both as to the Subject, Language, Elocution and Persons. Therefore the Author in the first Edition, joined them together; and then it consisted

consisted of 1290 Lines, which he thought too long, and parted that into two distinct Books afterwards. It gives the sublimest Ideas of God, Angels, Adam and Eve, and of their Perfections, which are not fully touch'd before : It contains a short Account of the Creation, and is an excellent System of true Divinity, Natural Philosophy, Astronomy, Astrology, &c.

The End of the Commentary on the Eighth Book.



BOOK IX.

Line 1. THE Exordium consists of a Return to the Grand Subject of the Poem, the Fall of Adam ; in a fine Fig. of Rhet.

Line 2. Familiar, for Familiarly ; Fr. from the Lat. Intimately, as of the same Family or Household ; i. e. I will sing no more, how God and holy Angels were wont to converse freely, commonly and usually with Adam, as with his Friend ; to sit down, to take an homely Meal and to discourse innocently with him.

Line 5. Venial ; Fr. Ital. Sp. Port. Lat. Pardonable, which may be forgiven readily, harmless. Here, a Discourse for which Adam asked Leave, Sufferance, or Permission of the Angel.

Line 6. Tragic ; belonging to a Tragedy ; Lat. Gr. i. e. A Goat : Because this Scrt of Plays were acted at first in Honour of Bacchus, to whom they sacrificed a Goat : Or, because a Goat was the usual Reward given to the Author of those Poems. A Tragedy treats of Heroes, Princes, and noble Deeds ; begins with Mirth, Joy, &c. but ends in Sorrow, Mourning, Murder

der and Destruction. And where could there be a more black, dismal, and sorrowful one, than the *Fall of Adam*, the *Loss of Paradise*, and the *Ruin of a World*: But Comedy treats of ordinary Persons. Tragedy was invented by *Arion*, an eminent Poet and Musician of *Lesbos*; but others ascribe it to *Thespis*, who lived about A. M. 3480. *Horat. de Arte Poet.* And Comedy by *Andronicus*, 400 Years after the Building of *Rome*.

Line 13. Harbinger; *Teut. Dut.* A Forerunner, who makes Way for some great Person, to provide *Harbour*, *Lodging*, &c. Thus Sin made Way for Death, and usher'd it into the World.

Line 15. Achilles; *Lat. Gr.* i. e. *Without a Lip*; which was burnt, when he was an Infant: Or, *free from Pain*; Because he was made *invulnerable*, by being dipt all over in the River *Styx*, except the *Heel*, by which his Mother held him. The Son of *Peleus*, King of *Theffaly*, and *Tethis*, Goddess of the Sea; the most valiant of all the *Grecian Heroes*, that went to the Siege of *Troy*. After many *Heroic Actions* he was slain by *Paris*, being shot in the *Heel*. See *Homer*, &c.

Stern; *Sax. Dut. O. E.* Severe, cruel, crabbed. A proper Epithet for him, because of his *fierce* and *cruel* Rage upon *Hector* and other *Enemies*.

Foe; *Sax. O. E.* An Enemy. Here, *Hector*, the Son of *Priam*, King of *Troy*, whom *Achilles* slew, and dragged his dead Body thrice about the *Walls* of that *City* at his Chariot, and then sold it to his Father for a vast Ransom. See B. I. N. 122.

Line 16. Troy; from *Tros*, one of its Kings, who enlarged it; an antient City of *Phrygia* in the lesser *Asia*, 3 Miles from the *Egean Sea*, on the River *Xanthus*, near M. *Ida*. It was founded by *Dardanus*, A. M. 2574. *Troy* had only seven Kings, viz. *Teucer*, *Dardanus*, *Erythonius*, *Tros*, *Ilus*, *Laomedon*, and *Priamus*, under whom it was

was burnt and razed by the Grecians, after a Siege of ten Years; about A. M. 2766, 432 Years before the Building of Rome, 317 Years after it's first Founding, and 1183 before Christ. There were no Monuments of it to be seen in Strabo's Time, and he lived in the Reign of Tiberius the Emperor. The Trojans made divers Colonies upon the Mediterranean Sea.

Line 17. Turnus; Rutil. An antient King of the Rutilians, who were old Inhabitants of Italy, long before the Latins. He was a brave Champion; but at last engaging with Æneas, for the Sake of Lavinia, was slain by him in a Duel; as Livy, Florus, Justin, and Virgil relate, which many learned Authors have confuted since.

Lavinia, Lat. i. e. A Washer: Because she used to wash herself in a Lake daily. The only Daughter of Latinus and Amata, (i. e. Beloved) King of the Latins. She was first betrothed to Turnus by her Father, but his Wife designed her for Æneas; which became the Ground of a War between these two Princes.

Disespous'd, Fr. Lat. Milt. i. e. Unespoused, or not espoused, deprived or taken from her promised Spouse, unbetrothed, not wedded to Turnus, as was first intended.

Line 18. Neptune; Lat. Gr. i. e. A Washer; or from Nephtin; Heb. and Ægypt, i. e. Maritime: Hence Naphtuchim, a Colony of the Egyptians descended from Mizraim, who settled upon the Coasts of the Mediterranean Sea, Gen. 10. 13. Whence the Greeks feigned this Fable of Neptune, the God of the Sea: And under this Fable is included Japhet, the eldest Son of Noah; because the Islands and Continent of Europe, lying upom the Mediterranean Sea, fell to his Share. So the Antients preserved the Memory of Japhet, under this and other Disguises.

Line 19. *The Greek*; i. e. *Ulysses*, a Grecian Prince, whom *Neptune* tossed in the Seas for ten Years, to be avenged on him, for putting out the Eye of *Polyphemus* his Son, an huge one-ey'd Giant. See B. II. N. 1019. by a Fig. of Rhet.

Cytherea, of *Cythera*; Lat. Gr. from the Chald. i. e. *A Rock*. It is a small *Island*, about six Miles in Compas, lying between *Peloponnesus* and *Crete*, full of *Rocks*; now *Cerigo*. *Cytherea* is *Venus*, because she is said to have landed at *Cythera*. There she was worshipped, and the whole *Island* was consecrated to her. She is called also *Aphrodite*, Gr. i. e. *Froth*: Because the Poets say, she was born of the *Sea-Frith*; for *Moisture* is the *Principle of Generation*.

Cytherea's Son, i. e. *Eneas*, by a Fig. of Rhet.

H. b. i. e. *Grace*: Or Gr. i. e. *Praise*. *Eneas* was the Son of *Archises* and *Venus*, a Trojan *Champion*, and the celebrated *Hero* of *Virgil*. He was also tossed in the Sea, and plagued with many sad Disasters for a long Time, as he was making his Return from *Troy* to *Italy*, (tho' some believe he never came into *Italy*) through the Indignation of *Juno*, which could never be pacify'd with the *Trojans*; because *Paris* had slighted her in the Affair of the *Golden Apple*.

Line 26. *Late*; Sax. Behind in Time. Here, in *Milton's Old Age*, when he wrote this *Poem*.

Line 27. *Sedulous*; Lat. Industrious or careful, i. e. Not taking a Delight in writing of Wars, as *Homer*, *Virgil*, and other Poets have done; but in Divine Poetry.

Line 29. *Dissect*; Fr. Lat. An Anat. T. i. e. To cut in Pieces. Here, to sing the valiant *Acts* and *Deeds* of Romantic or Real Heroes, slain and cut in Pieces in Battle; by a Fig. of Rhet.

Line 32. *Martyrdom*; Lat. from the Gr. The Pain or Death of *Martyrs*, i. e. *Witnesses* of the

Truth: Such as St. Stephen, all the *Apostles* (except St. John) many of the *Primitive Christians*, and pious Men and Women since, who died in the *Defence* of the *Christian Faith*; i. e. The *Poets* of old did sing of *Battles*, *Wars*, *Murders*, *Races*, *Games*, &c. in *Fable*, *Romance*, or *History*; neglecting more noble Gallantry and Valour of suffering for the *Truth* of *Jesus Christ* and a good *Conscience*.

Line 34. *Tilting*; *Sax. O. E.* The Running of armed Men on Horseback, one against another, with Spears. A Diversion much practised among the Antients, and first used at the old *Nemæan Games* in *Greece*. Hence the *Tilt-yard* in *London*.

Line 35. *Impresses*; *Ital. Lat. i. e. Impressions, Wounds.* Here, a T. of *Herald*. Painted or carved *Devices* or *Inscriptions*, explaining the *Figures* that are imprinted on *Shields*, by *Heralds*.

Line 36. *Bases*; *Fr. Lat.* from the *Gr. i. e. Things low, and upon the Foundation.* A T. of *Herald*. The lowermost Part of an *Escutcheon*, the *Housings* or *Foot-Cloths*, by a Fig. of *Rbet*.

Tinsel; *Fr. i. e. Shining.* A glittering Stuff, made of Silk and Copper.

Trappings; *Fr. i. e. Cloths*; Ornaments for Horse's Buttocks. A T. of *Heraldry*.

Line 37. *Torneament, Turnament, or Tourneament*; *Fr. Ital. i. e. A Turning round; a Concourse. A Milit. Diversion. Turning, justling and fighting on Horseback: The same as Joust.*

Marshal'd, for *Marshaled*; *Teut. Dut. Fr. from Mar*, i. e. a *Horse*, and *Scale*, a *Servant*, i. e. *The Master of the Horse*. The *High Marshal of France* is the chief Commander of the Army, above all Persons that are not *Princes of the Blood*, who sets it in good Order for a *Battle*, i. e. Puts the *Dishes* in proper *Ranges* and *Order*, at a *Feast*.

Line 38. *Sewers*; *Fr. i. e. Down-Setters*; Officers who

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who set the Dishes in good Order upon the King's Table.

Seneschal, for *Seneschal*; Fr. *Teut.* i. e. Servants in a Family; the Lord High-Stewards in France. Here, the Stewards, who attend the Kings of France at Dinner, &c.

Line 41. Poem; Fr. *Lat.* from the Gr. *The Work.* A Composition in Verse, a Piece of Poetry, such as this *Work* of Milton, called *Paradise Lost*.

Line 46. *Deprest*, for *Depressed*; Lat. i. e. Press'd down. Here, weakened, or wrested thro' the Decay of the World, thro' Milton's Old Age and Afflictions; or the cold Northern Country wherein he liv'd.

Line 47. Not her's, i. e. Not *Urania's*: The Inspiration, Aid and Assistance of the Holy Spirit, the Poet's Patroness.

Line 48. The Sun. Now the Poet (after his *Exordium* and *Digression*) returns to his grand Subject, and relates the Entrance of Satan into Paradise, about Midnight: A fit Time for the Prince of Darkness and his mischievous Works. See *John 3. 20.*

Line 65. *Car*; Sex. O. E. *Lat.* *A Gart*, or Waggon. Here, an *Astron.* T. The *Charles-Wain*, a Constellation near the North Pole: So called, because these Stars resemble a Cart or Waggon.

Line 66. *Traversing*, q. *Transversing*; Lat. i. e. Turning cross-ways. An *Astron.* T. Crossing, or passing over obliquely.

Colure; Lat. Gr. i. e. Cut off. An *Astron.* T. The *Coluri* are two imaginary smaller Circles in the Heavens near the Poles, cutting or crossing one another. One of them passes thro' the Beginning of *Aries* and *Libra*; the other thro' the Beginning of *Cancer* and *Capricorn*. Thus they point out the four *Cardinal Points* of the Heavens, and the four Seasons of the Year. Obs.

The Poet mentions all this, to shew the *Labour*, which *Satan* took a second Time, to accomplish his mischievous Attempts upon *Adam* and *Eve*.

Line 71. *Tigris.* A *Persian* and *Median Word*; from the *Heb.* i. e. An *Arrow* or *Dart*; because of the *Rapidity* of its Course. Therefore *Dionysius* calls it *the most rapid of all Rivers in the World*; *Per.* i. Line 778. It riseth in Mount *Ararat* or *Niphates* in *Armenia*, parts *Mesopotamia* and *Affyria*, runs by *Babylon*, and a little below *Bagdad* joins the *Euphrates*. In *Holy Writ* it is called *Hiddekel*, or *Chiddekel*, which comes from *Ghadda*, i. e. *Sharp*, and *Cal*, i. e. *Swift*, because it flows from the high Mountains of *Armenia*; *Heb.* i. e. *Swiftness*, Gen. 2. 24. *The great River Hiddekel*, Dan. 10. 4. Now *Tigirl* by the *Turks*, according to their corrupt Pronunciation.

Line 78. *Maeotis*; *Lat.* *Gr.* i. e. The *Mother* or *Nurse* of the *Sea*; because it is the Source or original Spring of the *Pontus*. It is a Lake on the Coast of *Crim Tartary*, into which the River *Tanaïs* runneth, and parts *Europe* from *Asia*, on that Side. In the deepest Parts it is not above 18 Foot.

Ob, for *Oby*, by a Fig. of Gram. In *Lat.* *Obba*, or *Obius*; *Perf.* *Tatar.* *Extension*, *Wideness*; because it is a broad River. A vast River, which parts *Siberia* and *Tatary* from *Russia*. It rises from the Lake *Oseroy Teleskoy*, or *Altan Nor*, bears at first the Name of *By*, and does not take that of *Oby*, till after it has received the Waters of the River *Chatun*, 20 Leagues from *Teleskoy*; then it runs directly North, and empties itself about the 65th Degree of North Latit. into the *Guba Tassa Koya*, from thence into the *Icy Sea* in six Mouths, over against *Nova Semla*, after a Course of 500 German Leagues. The *Russians*, since they conquered *Siberia*, have built about 12

fine Towns or Forts upon it, to overawe the Tatars. About 150 Leagues from the Source it is half a League broad, and constantly increases in Depth and Breadth, and abounds with Plenty of all Manner of Fish.

Line 79. *Antartic;* Lat. Gr. i. e. Opposite to the Artic or the Bear, which is near the North Pole.

An Astron. T. The South Pole. See B. II. N. 710.

Line 80. Ocean. Here, the South Sea, upon the Darien in America.

Line 81. *Darien; American.* A Neck of Land 18 and in some Places no more than 12 Leagues over from East to West, upon the River *Darien*, between the *Gulph of Mexico* and the *South Sea*: Therefore the Spaniards attempted to cut it, but they could not perfect it. It joineth *North* and *South America*. There the Scot's *East-India Company*, under the Conduct of that eminent Gentleman, *William Paterson Esq;* made a Settlement, A. D. 1698, and called it *New Caledonia*, which is an antient Name of *Scotland*, and signifies an *Hawthorn Tree*: because such Trees abound there. But they were forced to leave it, with a vast Loss of Blood and Treasure, A. D. 1700.

Land. Here, the *East-Indies*, by a Fig. of Rhet.

Line 89. *Imp,* q. *Impius;* Lat. i. e. Ungodly and wicked; or *Sax.* The Graft of a Tree; a *Dæmon* or wicked Spirit. Here, the Serpent, was the fittest Stock and Instrument for Satan to graft his Devices for Man's Destruction into.

Line 91. *Snake;* *Sax.* Dut. from the *Heb. Nachesk*, i. e. Expertness or Subtileness. Hence, our Poet calls it the *Wily Snake*. Any sort of Serpent in particular, for a Serpent, or the Serpent, into which Satan entered then; by a Fig. of Rhet.

Line 99. *O Earth!* A Digression, Satan's Soliloquy, full of Envy, Malice and Cruelty.

Line 112. *Gradual;* Lat. What is done or comes to pass

by *Degrees*: For there are three *Degrees of Life* among the Inferior Creatures, viz. 1st, A *Vegetative*, in *Plants*, 2dly, A *Sensitive*, in *Animals*, and 3dly, a *rational Life* in *Man*: All these *Concenter* and meet in him only: therefore *Man* is called, the *Microcosm*, Gr. i. e. *The little World*; being an *Abridgment* of all the *Creatures*.

Line 115. *Interchange*; Fr. An *Exchange* between Parties or Places; moving from one Place of the Earth to another. See B. II. N. 344.

Line 120. *Siege*; Here, the dismal *Prison of Hell* and all the *Torments* that *Satan* endured *there*; and the Sight of this beautiful *World*, which galled, fretted and tormented him, as much on the other Hand; thro' his mighty *Malice*, *Spite* and *Envy*, another Sort of *Hell* to him.

Line 128. *Redound*; Fr. Lat. i. e. To return back; to abound over and over. Here, to fall back upon *Satan's* own Head; for the more *Sin* and *Mischief* he commits now, so much the more *Misery* will be multiplied upon him hereafter.

Line 152. *He*; i. e. God *Almighty*, who made *Adam*, and framed this magnificent *World* for him.

Line 155. *Subjected*; Lat. i. e. Put under. Here, God humbled *Angels*, made them subject and serviceable to so mean a Creature as *Man*. Ps. 8.

Line 158. *Elude*; Fr. Lat. To escape any approaching Danger. Here, to shift off or to avoid those watchful *Guardians* about *Adam*.

Line 165. *Incarnate*; Fr. Ital. Lat. Here, to enter into, to assume or put on the *Flesh* of a vile *Serpent*.

Imbrute; Lat. Milt. To turn this *Spiritual Being* into a *Brute Beast*, to debase it: A sad Downfall indeed. Read, Now I am forced into a *Beast*, and mixed with *Bestial Slime*, to incarnate and imbrute this spiritual Substance.

Line 178. So saying. Now our Poet returns to his main Subject.

Line

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Line 198. Human Pair; i. e. *Adam* and *Eve*.

Line 199. Vocal; i. e. They worshipped the Creator with a cheerful Voice, Words and Speech; which the dumb Creatures could not do in that Manner.

Line 205. Adam. Here, *Eve* hard at Work speaks to *Adam*, a *Digression*.

Line 216. Woodbine; *Sax. O. E.* A Shrub so call'd, because of it's *binding* or twisting itself about the *Wood* or Trunks of *Trees*.

Line 223. Casual; *Fr.* from the *Lat.* Happening by *Chance*, accidental. Read, *Any new Object may bring up some accidental Discourse between us two*.

Line 226. To whom. *Adam* answers her.

Line 264. Envy; *Fr. Ital. Lat.* i. e. A *Desire of not seeing one*: A wretched *Passion* of the Mind, which hates to see the Prosperity of another, but frets and pines at it. This *Diabolick Passion* did spring from *Satan*, was propagated in Men by his Means, makes many very like him, and drives them to him at the last.

Line 270. Virgin-Majesty; i. e. The *beautiful* and *comely Blushes* of *Eve's Countenance*, in her highest *Perfection*.

Line 291. Daughter of God and Man, i. e. *Eve*.

Line 302. Avert; *Fr. Lat.* i. e. *To turn away*; to put by or prevent a Danger, Disgrace or Mischief. Read, *If I endeavour to avert or put off such a Disgrace*.

Line 318. Domestick; *Lat.* i. e. Belonging to an *House* and *Family*; being a good *Gouvernour* of them. A fine *Epithet* for *Adam*.

Line 321. Accent; *Brit. Lat. O. E.* A Tune, Tone or Voice, i. e. *Eve* answered her Husband again, with a graceful Speech.

Line 361. Suborn'd, for *Suborned*; *Lat.* i. e. Intreated or enticed underhand. A *Law T.* Here, instructed, hired, and put upon to betray one.

Read, Our Reason may meet some fine Temptation, made use of by our Adversary to deceive us.

Line 387. *Oread* (and more frequently) *Oreads*. *Heb.* i. e. *Light*: or *Greek*, i. e. *Inhabitants of the Mountains*: *Goddesses* of the Woods, *Wood-Nymphs*, which were worshiped on the *Mountains*.

Dryad; (*Dryades*) *Lat.* from the *Gr.* i. e. *Oaks*. *Goddesses* of the Woods, Graves, and Oaks. Thence the *Priests* of the old *Gauls* and *Britons* were called *Druides*: Because they met in *Forests*, under Oaks, and began their *Sacrifices* with the *Mistletoe*. *Diodorus Siculus*, *Jul. Caesar* and *Strabo* give us the first Account of them.

Delia; *Lat. Gr.* i. e. *Manifest*. *Diana* is so called from *Delos*, an Island in the *Archipelago*, where she was born. The Daughter of *Jupiter* and *Latona*, Goddess of the Woods, Hunting and Virginity. These *Nymphs* were her Attendants. She is the *Moon* in this *Fable*. *Delias's Train*, i. e. The *Nymphs* and *Goddesses*, feigned to attend *Diana*, denote the other Planets.

Line 389. *Rcad, But Eve far excelled Diana herself in Gate and Goddess-like Department.*

Line 392. *Guiltless*; *Dut.* i. e. *Free from Guilt, Pain or Suffering*; innocent, free from a Crime charged, i. e. made without those *Arts*, which afterwards were the Effect of *Sin*: or with *Hands*, which were free from all *Sin* and *Guilt*.

Line 393. *Pales*; *Lat. Gr.* i. e. *A Pastor*; the God of *Shepherds*, *Fruits* and *Corn*, the same as *Ceres*. The *Palilia* were *Sacrifices* celebrated to her, by the *Shepherds* in *April*.

Line 395. *Vertumnus*; *Lat.* i. e. *The Changing Year*. A God among the old *Romans*, who fell in Love with *Pomona*, and to obtain her, he turned himself into all *Forms*. He was King of *Tuscany*, who taught Men the *Art of Gardening*; for which he was Deified. This *Fable* signifies the different *Seasons*

Seasons of the Year. His Feasts were celebrated at *Rome*, in the *Autumn*; wherein they thanked the God for preserving the Fruits to *Maturity*.

Line 429. *Carnation*; Lat. i. e. *Of Flesh*. A Flower of the Colour of *Flesh* feed. It is called *Garyophilus* or *Clove-gilly-Flower*, whereof there are three Species.

Line 436. *Voluble*; Lat. One that speaks with *Fluentness*. Here, Rolling about too and fro *Serpent-like*.

Line 441. *Laertes*, Lat. from the Gr. i. e. *Very virtuous*. A King of *Ithaca*. An *Island* of the *Egean Sea*. Heb. i. e. *An hard untillable Land*. The Father of *Ulysses*. *Alcinous* entertained *Ulysses* in his Disasters, as *Homer* relates. And *Laertes*'s Son is *Ulysses* himself, by a *Fig. of Rhet.*

Line 442. *Mystic*, for *Mystical*; by a *Fig. of Gram.* Gr. i. e. *Obscure*, kept secret and close, i. e. The *Gardens* of *Adonis* and *Alcinous* were *feigned* only; but that which King *Solomon* made for his *Queen*, the Daughter of *Pharoah* King of *Egypt* in *Millo*, 1 King 11. 26. was neither *feigned* or *Typical*, but a *real Garden*; yet all were far inferior to that in *Eden*. See B. 4. N. 312.

Line 444. *He*, i. e. *Satan*, admired *Paradise*, but much more *Eve*, by a *Fig. of Rhet.*

Line 450. *Tedded*; Sax. O. E. from the Lat. A T. of *Husband*. New mown Grafs, turned up and spread, to dry before the *Sun* and *Wind* by *Hay-makers*.

Line 463. *The Evil One*; for *Satan*; by a *Fig. of Rhet.* for he is called the *wicked one*.

Line 473. *Thoughts*; Here is another of *Satan*'s supposed *Soliloquies* in another *Digression*.

Line 496. *Indented*; Fr. from the Lat. i. e. *Notched* and *bit* with the *Teeth*, i. e. That *Serpent* did not *wave*, move or creep in and out, as all *Serpents* do since; but on his Tail or Bottom, reared strait up, by a *Fig. of Rhet.*

Line 497. *Rear*; *Sax.* *Fr.* *Here*, the hindermost Part or Tail of that *Serpent*, by a *Fig.* of *Rhet.*

Line 500. *Crested*; *Fr.* *Ital.* *Sp.* *Lat.* Having a *Crest*, Comb or Tuft upon his Head, as the *Dragon*, *Cockatrice*, and other *Serpents* have.

Line 505. *Illyria*, or *Illyrium*; *Lat.* *Gr.* i. e. *Comforting*; or from *Illyrius*, the Son of *Cadmus*, who was King of it. A Country in *Europe*, upon the *Adriatick Sea*, bordering on *Dalmatia* and *Panonia*; now *Sclavonia*.

Line 506. *Hermione*; *Lat.* *Gr.* from the *Heb.* i. e. The *East*; from M. *Hermon* in the *East* of *Caanaan*, where she was born. She was the Daughter of *Mars* and *Venus*, and the Wife of *Cadmus*, of which the Poets made many *Fables*.

Cadmus; *Lat.* *Gr.* *Heb.* i. e. The *East*: An ancient *Phoenician*, born at *Sidon*, said to be the Son (rather the General) of *Agenor*, King of *Phoenicia*, about A. M. 2660. But more likely he was a *Cadmonite*, about M. *Hermon*. The *Cadmonites* are mentioned, Gen. 15. 19. About the Time of *Joshua*, *Cadmus* fled from his victorious Arms, came into *Greece*, settled a Colony of the Old *Phoenicians* there, built *Thebes* in *Boetia*, taught the Greeks the Use of *Letters*, *Steel*, *Copper*, *Brass* and other *Arts*; for which he was highly celebrated. He married *Hermione*, slew a terrible *Serpent* that lay by the Well *Dirce*, which destroyed Man and Beast thereabout, and all his own Men, but five; and at last both his *Wife* and *He* were changed into *Serpents*: Because he killed one, that was sacred to *Mars*. The Truth is, *Cadmus* was an *Hivite*. *Heb.* i. e. a *Serpent*, the restoring his Men to Life is, to enlist them into his Army; the Spears of *Brass* were said to be the *Teeth of the Serpent*, i. e. of *Cadmus* the *Hivite*, the Inventor of, or *Worker* in *Brass*; and the *Hebrew Word*, which signifies V. signifies also

an *armed Man.* See Bochart.  OBS. Our Poet alludes to this, and makes a learned *Digression* upon *Serpents* celebrated by the Antients, to illustrate this one.

God. Here, *Æsculapius*, by a *Fig. of Rhet.* i. e. *Engraven in Brass or Money*: A God, under whose Naine *Money* was worshipped at *Rome*: because they thought that he had Power to make them *rich*; as *St. Austin* reports; or because he cured *Ascles* the King of *Epidaurus*. He was called *Esmunus* by the *Phœnicians*, i. e. *The Eight*: because he was the eighth Son of *Cabirus* or *Apollo*: An eminent and antient *Physician*, before the Siege of *Troy*.

Line 507. *Epidaurus*, or *Epitaurus*; as *Eustatius* and *Strabo* call it; *Lat.* from the *Gr.* i. e. *Near the Bull.* An antient City of *Agria*, a small Region of the *Peloponnesus* or *Morea*, upon the *Egean Sea*, built by *Darius*, the Son of *Hystaspes*, according to *Pliny*. Lib. 6. c. 27. But by *Titon*, the Father of *Memnon*, who came to assist at the Siege of *Troy*, according to *Strabo*, about *A. M.* 2976. and so called in Memory of *Jupiter's* carrying *Europa* from *Phenice* into *Greece*, and landing there, about *A. M.* 2660. There *Æsculapius* was born, buried and worshipped; now call *Esculapio* after him: Therefore *Milton* calls him the God of *Epidaurus*, by a *Fig. of Rhet.* Thither the Sick resorted for *Cures*. The *Romans* were directed in a raging *Plague*, to fetch him, in the Year 461. The *Epidaurians* were unwilling to part with their God, in the mean time a huge *Serpent* swam into their Ship, and wound itself round in the *Stern*, which they took for the *God*, and carried him to *Rome*. There it quitted the Ship, and went into a little Isle in the River *Tiber*; the *Pestilence* abated; and therefore they erected a Temple to *Æsculapius* without the Walls;

Walls ; and worshipped him under that *Form*. By such *Delusions* did the *Old Serpent* propagate and keep up *Serpent-Worship* over the *Earth*. The People of this Place are celebrated by *Virgil* for their useful Art of *taming Horses*. There is another *City* of this Name in *Dalmatia*, near the *Gulf of Venice*.

Line 508. *Ammonian, or Hammonian, Heb.* i. e. Of *Ham*, the Son of *Noah*, who had *Africa* for his Share. In the sandy hot Desarts of *Lybia*, a famous *Temple* and *Oracle* were erected to his Memory, whom the *Greeks* called *Jupiter Hammon*. *Serpents* were transformed under the Names of *Æsculapius*, *Jupiter Hammon*, *Capitolinus*, &c. to deceive Men, yet were not like that which *Satan* assumed to deceive *Eve*.

Capitoline; of the *Capitol*; *Lat.* i. e. The Head of *Tolus*, which was found buried there, when they dug for the Foundation of it. The *Capitol* is the grand *Castle* of *Rome*, where *Jupiter Capitolinus* was worshipped in a most stately and rich *Temple*, who under the *Form* of another *Serpent* is said to have conversed with the Mother of *Scipio Africanus*: This *Temple* was begun by *Tarquin the Ist.* the fifth King of *Rome*, *A. M.* 3372. Upon the Mount *Tarpeius*, and finished by his Nephew *Tarquin the Proud*. It was burnt under *Vitellius*, and rebuilt by *Vespasian*, again under *Titus*, and rebuilt by *Domitian*, with great Pomp.

Line 509. *Olympias*; *Lat.* from the *Gr.* i. e. *All Light*; her first Name was *Myrtalis*; *Lat.* *Gr.* i. e. *A Myrtle-tree*. *Justin Lib. 9. 7. 13.* The Wife of *Philip*, King of *Macedon*, and Mother of *Alexander the Great*: She is said to have conceived him, not of her own Husband, but of another huge *Serpent*. Hence, the flattering *Greeks* perswaded *Alexander*, that *Jupiter Hammon*, in the *Form* of a *Serpent*, was his real *Father*:

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Father : Therefore he marched thro' the vast Desert of Lybia to visit him, which the cunning Priest confirmed, and called him, the Son of Jupiter. This is related by Justin, Pliny, Q. Curtius, &c.

Line 510. *Scipio*; Lat. i. e. A Staff. This was *Publius Cornelius Scipio Africanus*, who conquered *Hannibal*, razed *Carthage*, added *Africa* to the *Roman Empire*, and advanced it to the Height of all its Glory : for which the Senate decreed that he should be stiled, *The best Man*, and our Poet, *The Height or Glory of Rome*. But it was reported, that he was the Son of *Jupiter Capitolinus*, who conversed with his Mother in the Form of another Serpent also. *Llv. Decad. 3. L. 6.* And thus the Devil imposed upon the Senses of those silly Creatures, in those Times of Darkness.

Rome; Heb. i. e. High : being built on seven Hills ; or Gr. i. e. Strength and Power. The chief City of Italy upon both Sides of the *Tyber*, ten Miles from the Sea, and 840 Miles from *London* ; the Seat of the *Roman Empire*, and for a long Time, the *Mistress of the World* ; having had the greatest Part of *Europe*, *Asia* and *Africa* under her. It was built by *Romulus*, at the End of the third Year of the sixth Olympiad; A. M. 3031. 431 after the Destruction of *Troy*; and 753 before the *Incarnation*, according to the most exact Account. Yet it was taken ten Times. 1st, By the Gauls. 2d, By Alaric King of the Goths. 3d, By Geiseric King of Vandals. 4th, By Totila King of the Goths. 5th, By Odoacer King of the Heruli. 6th, By Theodoricus King of the Goths. 7th, By Gundebald King of the Burgundians. 8th, By the Moors. 9th, By Henry IV. Emperor of Germany. 10th, By Charles Duke of Bourbon, A. D. 1528.

Line 522. *Circean*, of Circe; Lat. from the Gr. i. e. A Circle, or mixing several Ingredients.

Hence, the Word *Quirk*, i. e. A *Shift* or *Trick*. A noted *Enchantress*, the Daughter of the *Sun* and *Perse*s, she poisoned her Husband, who was King of *Sarmata*, and fled into *Italy*; where she lived on a *Promontory* or *Island*, upon the Sea of *Campania*, near *Salerno*; called the *Circean Promontory*, and now *Circello*. Among other devilish *Pranks*, she turned the *Companions* of *Ulysses* into *Swine*. This *Fable* denotes all *sinful Pleasures*, which bewitch *Men*, and change them into very *Beasts*.

Line 530. *Organic*, for *Organical*; *Lat. Gr.* i. e. *Instrumental*, i. e. *Satan* now made the *Tongue* of that *Serpent* an *Instrument* of *Human Speech*. This *Faculty* was not given to *Beasts*; and never was used before or since, but only in *Balaam's Ass*, Numb. 22. 28. That by the *Permission*, this by the immediate *Power* of *God*.

Line 585. *Apples*, q. *Aph-el*; *Heb.* i. e. *The Wrath of God*; because the eating of the *Fruit* (generally thought to be some fine *Indian Apple*) brought the *Wrath of God* upon *Adam* and all *Mankind*.

Line 625. *Adder*; *Sax. Dut. O. E. Teut.* from the *Lat. Natrix*, i. e. *A Water Serpent*, i. e. *Creeping upon the Ground*. A kind of *Serpent*, long and small, usual in this *Island*. It is not known what sort of *Serpent Satan* made use of for this Purpose; (such to be sure as haunted *Affyria*) but the *Poet* mentions the *Adder*, by a *Fig. of Rhet.*

Line 634. *Wandering Fire*; a common blazing *Meteor*, seen in fenny Countries, and well described here, in another *Digression*. The *Latinis* call it *Ignis Fatuus*, i. e. *A silly Fire*; and we, *Jack in the Lanthorn*, and *Will with the Wisp*: because it resembles those Things. It is a compact or close united Body of oily and sulphurous Matter, and fired Vapours, exhaled from the Earth, by the Rays of the *Sun*. But others

think it is some flying Insect.

Line 658. *Daughter*; *Milton* means the *Bath-Col*, *Heb.* i. e. *The Daughter of a Voice*. The *Bathcol* was a lesser Sort of Divine Revelation among the *Jews*, which began to be revealed, after the Days of *Malachi* the *Prophet*; when the extraordinary divine *Revelations* by *Inspiration*, *Prophecy*, *Dreams*, *Visions*, *Urim* and *Thummim* ceased. It continued (as the *Rabbies* pretend) to the *Destruction of Jerusalem* by *Titus*; about 400 Years.

Line 671. *Athens*; *Heb.* i. e. *Wisdom*, *Gr.* i. e. *Oil*; from *Athen*, another Name of *Minerva*, the Goddess of *Wisdom* and Inventress of *Oil*; which bestowed her Name upon this City; or from *Athis* the Daughter of *Cranus*, the second King of it, according to *Justin. Lib. 2. 6.* *Athens* was the famous City and University of *Greece*, on the Coast of *Attica*, the River of *Cephissus* upon the *Egean Sea*, and once the Universal School of Mankind; where Arts and Sciences had their first Advancement among the *Greeks*, under *Socrates*, *Plato*, and many other learned Masters. It was built by *Cecrops*, the *Egyptian*, the first King of it, who lived in the Days of *Moses*, about A. M. 2448. Before *Jesus Christ* 1556 Years, 780 before the first *Olympiad*, 375 before the Siege of *Troy*: then it was called *Cecropia*, *Gr.* i. e. *The City of Cecrops*: and now *Setines* and *Atbina*, corruptly by the *Turks*; as they do almost all antient Names of Men, Cities, Countries, &c. But now Learning is quite lost there. The *Venetians* took it from the *Turks*, A. D. 1687.

Line 780. *So saying.* Here, the Poet paints the sad Tragedy of Man's Fall very beautifully, in the most moving Words.

Line 791. *Ingorg'd*, for *Ingorged*; *Fr. Lat. Milt.* To cram or stuff. Here, she devoured, glutted

and did eat most greedily.

Line 814. *Diverted*; Fr. from the Lat. i. e. *Turned aside*, taken off, led away, hindered. ~~W~~ Obs. Now Eve turns an *Atheist*, impiously thinking that God did not see, regard nor mark her in this *Iniquity*; and all *Sinners* copy after Her.

Line 838. *Sciential, of Science*; Fr. from the Lat. *Milt.* i. e. Promoting and producing extraordinary Knowledge.

Line 851. *Downie*; Dut. *Dan* i. e. *Covered with Down*, fine, soft and thin *Hairs* upon *Fruit*, i. e. the *Fruit* yielded a beautiful *Appearance* and delicious *Fragrancy*, by a *Fig. of Rhet.*

Line 890. *Blank*, for *Blanch*; Fr. To make white, from the Heb. *Laban*, i. e. *White*, by a *Transposition of Letters*, which is very common to *Etymologists*. Here, white, pale, out of Countenance.

Line 901. *Deflower'd*; Fr. Lat. q. *Unflowered*. To rob a *Virgin* of the *Flower* of her *Virginity*. Here, Eve robbed of her *Innocency*, *Righteousness* and *Holiness*; or the *Image of God* in her; all this she lost by this one *Sin*, by a *Fig. of Rhet.*

Line 925. *Bann, or Ban*; Dut. Fr. O. E. A Curse, a gievous Malediction and Imprecation. Hence, *Banes of Matrimony*; because they are performed under a solemn *Vow* or *Curse*, not to be violated. Read, *Or to touch it under a Curse*.

Line 990. *So saying*, i. e. While Adam spake, Eve began, and drew him into a Compliance.

Line 1004. *Original Sin* is the *first Sin*, or the *Guilt* derived from Adam and Eve to all their *Posterity*. Altho' Pelagians, Socinians, &c. deny this *Sin*; yet it is plainly proved from Job 14.4. Psal. 51. 7. Rom. 5. 12. Ephes. 2. 3. and many other Places of Holy Scripture; from the *Degeneracy* and *Corruption* of all *Nations*; the natural *Proveness* of all Men to *Vice* and *Immorality*; their

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their Aversion to Piety and Virtue ; from the sad Complaints of the learned Heathens, concerning the Corruption of Human Nature ; from daily and woeful Experience ; from the Necessity of Sacrifices, Circumcision, Baptism, and other Means of Grace and Sanctification, used from the Beginning all the World over ; and the Perfections and Happiness of Adam and Eve, before they committed this Sin, compared with disorderly Passions, Fear, Guilt, Shame, Confusion, Misery, Mortality, Loss of God's Favour, Expulsion out of Paradise, the Necessity of a Redeemer, &c. plainly and fully represented in Holy-Writ, by our Poet all along, and by the Consent of all Nations. St. Austin first called it *Original Sin* : tho' it had various Names before him, and was owned by all the World till Pelagius rose up in A. D. 404. a Monk of Bangor, who spread that poisonous Heresy, denying *Original Sin*.

Line 1005. *Iterate* ; Lat. i. e. To do over and over, i. e. Eve was not afraid to repeat the same Sin, to commit it afresh ; and so all habitual Sinners lye wallowing in the Mire, still adding Sin to Sin ; but never strive to get out of it. Read, *Neither was Eve afraid to commit her former Crime again.*

Line 1013. *Carnal* ; Fr. Ital. Span. Lat. Here, *Fleshy*, sensual. ~~☞~~ Obs. The Original of *Concupiscence*, *Lasciviousness*, *Wantonness*, *Dalliance*, and many such filthy disorderly and sinful Passions, which were not in them before this Sin entered into the Nature of Man.

Line 1017. *Eve!* ~~☞~~ Obs. Here, *Adam's lamentable Ignorance and Mistake* are excellently represented.

Line 1040. *Pansies* ; Fr. Dut. i. e. To think ; being convenient for those that are thoughtful, sorrowful and melancholic. Certain Flowers called *Heart's-Ease*, or *Hart's-Wort* or *Hart-Mint*.

Aspodel, Assodil, Daffodil or Daffy-down Dilly; *Lat.* Gr. i. e. Terrible or mischievous to the *Asp*; being an *Antidote* to the *Poison* of it and other *Serpents*. This *Flower* is also called *Narcissus*, *Lat.* Fr. i. e. *Benumming* or *Sleepy*: because the Smell of it causeth an Heaviness or Stupidity in Men. *Narcissus*, i. e. *Torpid*, from the Fish *Torpedo*, which *benums* the Hands of them that touch it: therefore it was consecrated to the *Infernal Gods*. It grows in Gardens, and flowers in *July*. There are thirty-six different Species of it. *Miller's Gard. Dict.*

Line 1053. *Unrest*; *Sax.* from the *Lat. Milt.* i. e. *Want of Rest*. or *Restlessness*; Disquiet and Un-easiness. Obs. Homer is very copious in his *Compounded Words*; and never Man came nearer him, nor was more happy therein, than our Poet, so far as the *English Words* will allow.

Line 1059. *Danite*; i. e. A Man of the *Tribe of Dan*, *Heb.* i. e. *A Judge*. He means *Samson*, the Son of *Manoah*, of the Family of the *Danites*, and City of *Zora*, *Judg. 13. 2.*

Line 1060. *Herculean*, of *Hercules*; as strong as *Hercules*. See B. II. N. 543. For *Samson* was the true *Hercules*; of whose prodigious Strength and Atchievements the *Heathens* relate various and strange Instances; but all copied from the *History of Samson*; and these Facts agree to him only.

Samson, or *Shimson*, *Heb.* i. e. *Hear the second Time*: because the *Angel* was intreated to come to his Parents, a *second Time*, to let them hear of his *Conception*, manner of *Life* and mighty *Deeds*. He was the Twelfth and last of the *Judges of Israel*; succeeded *Abdon*, judged that People twenty Years, and died *A. M. 2887.* before *Jesus Christ*, about 1117 Years.

Line 1061. *Dalilah*; *Heb.* i. e. *A Consumer*. *Josephus* calls her *Dalale*, and the *Greeks Dalida*, which

which doth not alter the Signification of the Word. A Woman that lived in the *Valley* of *Soreck*, which lies upon the Banks of the River *Soreck*, *Heb.* i. e. *A Myrtle Branch*: because many *Myrtles* grew there. This *Valley* was about twelve Miles from *Jerusalem*, on the West, but belonged to the *Philistines*. *Samson's* Mistress and Betrayer, as *Whores* generally are, *Judg.* 16. 4. 5. *S. Chrysostom, Cassian, St. Ephrem, Pererius, Sulpitius, Severus, &c.* think she was his Wife. But *Josephus, St. Ambrose, St. Jerom, Serarius, &c.* believe otherways. *Milton* compares *Adam* now to *Samson*, when fallen into Sin, deserted of God, betray'd by a leud Woman, blinded, ridiculed, enslaved, and destroyed by his bitter Enemies. And the *Comparison* holds good in divers Respects.

Line 1088. Cover me. A fine *Fig.* of *Rhet.* He addresses himself to the *Trees*, as if they were living and rational *Judges* of his *Misery* and *Distress*.

Line 1103. Malabar; Indian. A vast Country of *India*, lying along the West Coast of the Peninsula from Cape *Comorin* overagainst the Island of *Ceylon*, to *Canara*, on this Side the *Ganges*; in Length about 108 Leagues, or 324 Miles; but no where above 100 in Breadth; and the most fruitful, temperate and populous Region in the World. It contained formerly several Kingdoms, which in the Time of *Sarama Perimal*, about 700 Years ago, were all subject to one Sovereign: He embraced *Muhammedanism*, divided his Kingdom among his Relations, and went in Devotion to *Mecca*, and died there: but many of the People are *Pagans* still, and others have embraced *Christianity* of late; by the Industry of those pious, zealous and learned *Missionaries*, sent thither by the King of *Denmark* in 1706.

Decan; Ind. i. e. *The South.* A Royal City of a small

small Kingdom of the same Name in *India*, belonging to *Malabar*, in many Islands, on this Side of the *Ganges*. It has *Bengal* on the *East*, the *Indian Sea* on the *West*; *Bisnagar* on the *South*, and the *Mogul's Country* on the *North*. There, these broad-leav'd *Fig Trees* grow in Abundance, which our Poet hints at here: the Leaves of the *Bonona Tree* in *Peru* are four or five Foot long, and about two Foot wide. Another grows there, which is about twelve Feet long and five broad, which the *Natives* use for a *Table Cloth*. See *Cockburn's Journey thro' it*, Pag. 161.

Line 1110. *Amazonian*, of the *Amazones*, Lat. Gr. i. e. *Without a Breast*; and *Æorpetæ. Scyb.* i. e. *Men-killers*: because they cut off the right *Breasts* of all their *Daughters*, that they might not hinder them in *darting*, suckled the Females with the other, and slew all their *Male Children*; certain warlike Women of *Scythia*, near the *Euxine Sea* and the *Lake of Mæotis*. Their Kingdom consisted wholly of *Women*; for they suffered no Men to continue in their Dominions, but for a very short Space. *Themiscyra*, upon the River *Thermodon*, was their *Capital*. *Alexander the Great* spent thirteen Days at *Zadracarta*, A. M. 3674. and 330 before *Jesus Christ*, in Conversation with *Thalestris* or *Minothea* their Queen, which (attended with 300 Ladies) visited him. They were utterly vanquished by *Aurelian*, and some of them we carried Captives to *Rome*, about A. D. 270. Some doubt whether there were such People or not; but all that is reported by good Authors cannot be fabulous. See *Justin. Lib. 2. c. 4. Q. Curt. 1. 6.* From them some People in *North America* upon the River of the *Amazons*, were so called by the *Europeans* of late: because the *Women* thereof were warlike, resembling those of old. *Targe;*

Targe, for Target; by a Fig. of Gram. A Milit.

T. Lat. i. e. An Hide: because it was made chiefly of the Hide of an Ox, well dried. A Shield. As these Women were so well skilled in War, our Poet supposes that their Instruments were somewhat extraordinary large, and compares these Fig Leaves to their Targets.

Line 1116. Columbus; Ital. Lat. i. e. A Dovi.

Christopher Columbus or Colon, born in Cugureo, but others say at Neray, near Genoa, in Italy. He from his own Knowledge of Geography, and from the Information of an old Sailor Alphonsus Santrius, (whom he saved in a Shipwreck) discovered America, under the Name and Aid of Ferdinand King of Spain, A. D. 1492. But it was first discovered about 300 Years before, A. D. 1170, by Madoc a valiant Prince and Son of Owen Guinneth King of Wales; as is related by Lynwric Ap Grano, Galyn Owen, Peter Martyr, Humphry Lloyd, David Powell, Sir John Price, Richard Hackluyt, Sir Thomas Herbert, &c. which was farther confirmed by the Reverend Mr. Morgan Jones, Chaplain of South Carolina, who lived four Months with the Doeg Indians, and conversed with them in the Old British Language. Lastly, that Prince Madoc was buried in Mexico, appears by the Epitaph on his Monument lately found there. See The Gloucester Journal and Daily Post, &c. March 6, 1740. After all the Services done to Spain, Columbus was buried at Sevil, with Contempt. O! the Ingratitude of Men, and the fluctuating State of this vain World.

American, for Americans; the People of America; by a Fig. of Rhet. so called from Americus Vespucci or Vespusius, a Florentine, who discovered this New World, A. D. 1497. and five Years after Columbus. America is surrounded with the Ocean on all Sides, and is not contiguous to Asia;

as

as the *Russians* have lately discovered. It is as large as the three known *Quarters* of the *World*; for *Mexico* (or *North America*) is reckoned by some to be about 23000 Miles, and *Peru* (or *South America*) 17000 Miles in *Compass*: That is, if all the Land upon *Gulfs*, *Promontories* and *Islands* were duly measured. It contains from N. to S. about 8220 Miles, and from E. to W. 6540 M. *Plato*, *Aristotle*, *Diodorus Siculus*, and other *Antients* gave some dark Hints of *America*; and other Authors affirm that the old *Carthaginians* traded to it. But how could that be done without the Use of the *Compass* and other Helps of *Navigation*, not known to the *Antients*?

Line 1117. Cincture; Lat. i. e. A Girdle; for when the *Spaniards* first discovered that *World*, the *Natives* had *Coats of Feathers* curiously wrought, girt about their *Waist*, and so they have to this Day.

Line 1182. Thus it shall. ☰ Obs. Here, an excellent Caution, how to rule a Wife.

Line 1183. Mutual; Lat. See B. I. N. 87. ☰ Obs. How *Adam* and *Eve* are represented, accusing one another on both Sides; neither of them accused themselves for their own *Sin*; which they ought to have done. But *Adam* lays the *Guilt* upon *Eve*, and she upon the *Serpent*. And so alas! their *Posterity* have generally copied after the *Original*, in all their *Transgressions*. O! the woful *Accusations* and *Self Condemnations*, that *Sin* raises in the Mind of the *Guilty*.

GEN. Obs. This is the VIIIth Book in the 1st Edit. for Reasons already given: Now it is the longest of all the XII Books of this Poem; and contains the saddest *Tragedy* that ever was acted upon Earth, viz. the *Fall* of our *first Parents*, the *Origin* of *Sin*, the *Destruction* of themselves, the *Ruin* of *Mankind*; and the grand *Plan* of *Paradise*

Paradise Lost. It abounds in Learning, Invention and Foreign Languages.

The End of the Commentary on the Ninth Book.

CONTINUATION.

BOOK X.

Line 1. **H**ERE is the Poet's Introduction and Narration to this Book, which enters directly upon the main Subject.

Line 16. *Manifold*; this Word is compounded of *Many* and *Fold.*; *Sax. Ital.* *Folded* or *doubled* *many* *Times*, multiplied. i. e. A great many Sins were contained in that one Sin of *Adam* and *Eve*: Indeed every Sin is *manifold*; it is a Serpent with many Heads, viz. *Atheism, Rebellion, Disobedience, Pride, Self-love, Sensuality, Ingratitude, &c.*

Line 60. *Mediator*; *Fr. Ital. Sp.* from the *Lat.* i. e. One that is in the *middle* between two different *Persons*; a Manager between Persons at Variance; an Intercessor, a Peace-Maker. Before Sin, *Adam* had free Access to God; but it made him so abominable and odious to the infinite Holiness of the Deity; that neither he nor any of his Post-*terity* can be acceptable, without an *Advocate* and *Intercessor*. *Plato* confessed this, to the Shame of all *Antichristian Infidels, Deists and Free-thinkers* in our Days. Here, our Lord *Jesus Christ*. See *Galat. 3. 20. 1 Tim. 2. 5. &c.*

Line 82. *The Third*; i. e. The Serpent or *Satan*, who flew away as soon as he had tempted *Eve*.

Line 83. *Convict*, for *Convicted*; *Fr. Lat.* A Law T. i. e. Convinced, cast, found guilty of an Offence. i. e. This Flight was a great Presumption of his Guilt; and so it was esteemed by the Law of all Nations, unless it be done artfully; as the Poet has well observed, in *Vitium Culpe dicit Fuga,*

Fuga, Hi caret Arte. JUVEN.

Line 92. *Cadence*; Fr. Lat. i. e. *A Falling*. Here, inclining, a Motion, i. e. *The Sun was setting*.

Line 94. *Fan*. Here, To cool and refresh. A fine Metaphor, alluding to Gen. 3. 8.

Line 117. *Afraid*, or *Affraid*, of *Affrayer*; Fr. Sax. i. e. *Full of Fear*; terrified, frightened, i. e. When I heard thy Voice I was *cold* or *chilly*, thro' the Apprehension of some Evil and Mischief, that I expected from thee for my *Sin*. Read, I was *afraid of thy Voice*. See Gen. 3. 8.

Line 118. *Revile*; Lat. i. e. *To render vile or base*; A Reproach, a Taunt or Railery. ~~Obs.~~ The *Holy Scriptures* always represent God, our *holy Jesus*, and the *Blessed Angels* in such Perfection; that they never use *railing, opprobrious, or hard Words*; even upon the greatest Provocation. See Gen. 3. 9. And our Poet points at this. Let Judges and all Men mark this.

Line 182. *Oracle*; Fr. Ital. Span. Dut. Brit. Lat. i. e. *An Answer from the Mouth*; an *Answer or Counsel concerning Things to come*, given by God to his People of old, by *Prophets, Inspiration, an audible Voice, Dreams, Visions, Urim and Thummim, &c.* which *Satan* did mimic or imitate in his delusive *Answers* made in the *Oracles of Delphi, Dodona, &c.* making the blind *Heathens* believe that he spoke by the Mouth of God. Here, the *Prophecy of Satan's Destruction*, uttered, Gen. 3. 15. And also accomplished by the *Son of God*; above 4000 Years afterwards.

Line 183. *Jesus*; Heb. i. e. *A Saviour*. A proper Name among the *Jews*; the first was *Joshua* or *Jesus* the Son of *Nun*, the Successor of *Moses*, Acts 7. 45. Heb. 4. 8. and of many others. But here, *Jesus* the Son of the *Holy Virgin Mary*, Mat. 1. 21. This *Prophecy* was verified or accomplished by our *Blessed Jesus* above 4000 Years.

Years afterwards, when Satan was dethroned from his great *Power* in the *World*, as *Lightning*, when it flasheth and vanisheth; at his *Death*, *Resurrection*, and by the *Preaching* of his most *Divine Religion* over the Earth.

Line 210. *Instant*; *Lat.* from the *Gr.* i. e. *Standing in*; near at hand, immediate, sudden, i. e. God put off the present Execution of the Sentence of *Death* for some Time: for *Adam* lived 930 Years after that, and then died, *Gen.* 5. 3. Read, *The Judge put far off the present Sentence of Death, which was pronounced on that Day.*

Line 229. *Mean while.* Here is a notable *Digression*; and now *Sin* and *Death* are introduced as two real *Persons*, by a *Fig. of Rhet.*

Ere; *Sax. O. E. Poet.* Before, while, i. e. Before *Adam* and *Eve* had sinned, and the Son of God had past Sentence upon them; *Sin* and *Death* had no *real*, but a *possible Existence*; *Milton* confined them in *Hell*. *B. II. Lin. 648.* But now, they begin to take Life, to stir out, to be enlarged, and to make devilish Havock upon Earth.

Line 235. *O Son!* *Sin* speaks to *Death*, for she begat *Death* of her own *Father Satan*.

Line 268. *Carnage*; *Fr.* from the *Lat.* i. e. *Of Flesh*; a great Slaughter, Massacre or Murder. Here, Mortality, or dead Bodies.

Line 272. *He.* i. e. *Sin.* The Poet goes on in a continued *Digression* and diverse Comparisons. ↗ Obs: *Milton* had represented *Sin* and *Death* in their Infancy, as *weak Females*, before the *Fall*; now as *strong and masculine*.

Line 279. *Murky*; *Fr. Poet.* Obscure, dark, foggy. Here, infected, thick or musty with the noisome Smell of the Dead.

Line 281. *Quarry*; *Fr.* from the *Lat.* i. e. Searching or finding out. A T. of Falcon. A Place of

Prey or Game. Here, knowing well to find out mortal Men upon Earth, by a Fig. of Rhet.

Line 290. *Cronian*, of *Chronos* or *Chronus*; Lat. Gr. i. e. *Time*. A Name of *Saturn*, the God of Time and all cold Things. Here, the *Frozen Northern Ocean*, under the Influence of the Planet *Saturn*; which is a cold *Planet*, according to the Astrologers; being far from us.

Line 292. *Petsora* or *Petzorka*; Russ. A Province in the North of *Moscovy*, under the *Artic Circle* upon the *Icy Sea*, on the West Side of the River *Oby*; so called from the *Capital City*, which standeth in a *Lake* of the same Name; there is a *River* so called, which falleth into that Ocean, at the Mouth of the *Waygats*. It borders upon *Siberia*. The *Russians* call a vast *Range* of *Mountains* near to it *Ziemno Lipias*, i. e. The *Belt* or *Girdle* of the *World*, which they foolishly do imagine to be the *Extremes* of it.

Line 293. *Cathaian*, of *Cathiae* or *Catae*. A Province of *Tatary*, having the *Frozen Ocean*, on the North and *China* on the South. It is called *Cara Kitaia* and *Ava*, by the *Tatars*, i. e. *Black-China*: because the Inhabitants were *Sun-burnt*; whereas those of *China*, at least in the *Northern Provinces*, are *white*. It consisted of the six *Northern Provinces* of *China*; so called from the antient *Cati* of *Tatary*, who conquered *China*, and established *Cathiae* for the *Seat* of their *Empire*; then *Pekin* or *Cambalu* became the *Royal City*, and the whole *Empire* of *China* went under that Denomination by the *Tatars*, who conquered it; tho' it had been the most antient Empire, and lasted the longest of any upon Earth, A. D. 1278. These *Places* and *Names* were first made known to the *Europeans* from the *Saracens*; who began a long and bloody *War* with the *Tatars*, A. D. 1616. ended in the Conquest of *China* and the Destruction

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Destruction of the Family of the Taimingæ, A. D. 1644. As Father Paul of Venice relates, who was in that War.

Line 295. *Trident*; Fr. Ital. Span. Lat. i. e. Of three Teeth. An Iron Instrument with three Prongs or Teeth; the three pronged Scepter of Neptune with the Poets. Read, *Death with his petrific, cold and dry Mace struck the collected Stuff.*

Line 307. *Xerxes*; Pers. i. e. A Warrior, (contracted from Artaxerxes, i. e. The grand Warrior.) The fourth King of Persia and first of that Name. He was the second Son of Darius, i. e. the Avenger; (*Achaserus* is his Scriptural Name) i. e. One that defeats the Schemes of another Man, and Nephew of Cyrus the Great (i. e. the Sun.) Xerxes reduced Egypt, and in the fifth Year of his Reign, set out from Susa with the most numerous and formidable Army that ever the World saw before or since, to invade Greece: which amounted to five Millions of Souls and above.

Herodot. L. 7. c. 187. A. M. 3470. But was shamefully defeated, and hardly escaped with his Life, in a little Cock-boat. A just Chastisement for his Insolence. He is called *Ahasuerus*, Est. 1.

Susa; Heb. i. e. A Lilly: because many Lillies grow thereabout. So Jericho is called the City of Palm Trees, Deut. 34. 3. And Florence, in Italy, from Abundance of Flowers there. It is called *Shushan*; and there *Ahasuerus* held his Court, Esther 1. 2. Dan. 8. 2. And hence the whole Country was called *Susiana*. The chief City of that Province of Persia between Tygris and Persia, and five Days Journey from the Euphrates towards the Frontiers of Chaldea. It was built or repaired by *Darius Hyrcanus*, the Father of *Xerxes*, as Pliny reports; but Strabo ascribes it to *Typhon* the Father of *Memnon*, about A. M. 2750, therefore, some call it *Memnonia*. It was

the Seat of the Persian Emperors, during the Summer Season, for many Ages. There Daniel the Prophet was buried; and Josephus says that his famous Palace there was fresh and beautiful in his Days. Alexander the Great took it and found about 7 Millions in Gold, and 9,000,000 Pound Sterling in Silver, besides other immense Treasures there. Now Souster. Thevenot. There Alexander the Great married Statyra, and made a Feast for 9000 Guests, and gave to each of them a Golden Cup.

Memnonian, of Memnon; Lat. Gr. i. e. Abiding.

Memnon was the Son of Tithon, which Tithon was Brother to Priam the King of Troy, an ancient Prince, who built Susa, and carried an Army from thence to assist Priam King of Troy, besieged by the Greeks. Here, the Royal Palace of Susa, by a Fig. of Rhet.

Line 309. *Hellespont; Lat. Gr. i. e. The Sea of Helle, Daughter of Athamas King of Thebes in Greece; which flying with her Brother Pbryrus, from the Indignation of her Mother in Law, perished there.* It is a narrow Sea between the Propontis or white Sea, and the Head of the Archipelago, not above ten or twelve Leagues in Length, at the Mouth it is a large League and a half broad, and at the narrowest about seven Furlongs over. It is the Entrance into Constantinople from the Archipelago, and divides Europe from Asia. Some call it the Streights of Gallipoli, from a City of that Name upon the West Side of it; and by the Turks, the Dardanels, from Dardane, an ancient City near it, in Asia Minor. It is defended by two new Castles, which Mahomet IV. built, to defend his Fleet from the Venetians, A.D. 1659. and not from the old Castles of Cestos and Abydos, as some have thought. See Mons. Turnefort. Over this Sea Xerxes laid a Bridge between Cestos

Gestos and *Abydas*, by which he carried his immense Army in seven Days and Nights, into Europe.

Line 310. *Bridging*; *Milt.* from *Bridge*; *Sax. O.E.* Making his Passage over that Sea by that *Bridge* made of *Wood*, and 674 *Boats* joined together.

Europe; *Phœn.* i. e. *A white Face*, of a fair Countenance: because the People of it are *whiter* and *fairer*, than those of *Asia* and *Africa*. One of the four grand Quarters of the World; tho' it be least of all, yet it is most considerable now for all Manner of *Arts*, *Sciences*, *Arms*, *Laws* and *Learning* in the World, &c. It is about 3300 Miles in Length; and 2300 in Breadth. *Strabo* and other *Geographers* resemble it to the *Shape* of a *Dragon*; whereof the *Head* to *Spain*, the *Neck* to *France*, the main *Body* to *Germany*. *Europe* contains two *Empires*, and about thirty different *Kingdoms*. It is parted from *Africa* by the *Mediterranean Sea* on the South, and from *Asia* by the *Archipelago*, *Hellespont*, *Propontis*, the *Bosphorus*, *Euxine Sea*, the *Mæotis*, and the great River *Volga* on the North East.

Asia; *Phœn.* i. e. *The Middle*: because it (especially *Lesser Asia*) lies in the *Middle* between *Europe*, *Asia*, and *Africa*. The third Quarter of the World, larger than the other two, and very famous for being the *Original Seat* of Man's *Creation*, *Fall* and *Redemption*; for the first and most renowned *Transactions* of Mankind, recorded in *Sacred Writ*, and all antient *Histories*. It is surrounded with *Sea* on the North, East and South, and parted from *Europe*, as is said above, on the West. *Asia* extends from the North to the South, about 4400 Miles; and from East to West, 7500 Miles. Antiently it was divided into the *Greater* and *Lesser Asia*; afterwards into five large *Empires*, viz. I. That of the *Czar* of *Muscovy*. II. Of the great *Cham* of *Tatary*.

III. Of the Great *Mogul*. IV. Of the *Sophy of Persia*. V. Of the *Sultan of the Turks*. To those may be added the *Empire of China*, which was not known to the Antients; but as large as any of those Empires.

Line 311. *Scourg'd*, for *Scourged*; *Ital.* from the *Lat.* *Whipt*, chastised, punished: for it is reported, that *Xerxes lashed or whipped the Hellespont*; because it broke down his *Bridge*.

Line 313. *Pontifical*; *Lat. Milt.* i. e. A *Bridge-making*. The Art of making a *Bridge*.

Line 324. *Three Places*; i. e. *Heaven*, the *New Creation* and *Hell*.

Centaur; *Lat.* from the *Gr.* i. e. *Pricking a Bull*. A fabulous *Monster*, half Man half Horse. This *Fable* rose from a People of *Theffaly*, who first broke *Horses to War*, and riding upon Horseback, drove their Cattle before them. Other Men seeing them at a Distance, thought they were but one *Creature*: And so the poor *Americans* thought of the *Spaniards*, when they first invaded them upon *Horses*. Here, An *Astron. T.* a Southern *Constellation*, consisting of 37 Stars, which is called *Sagittarius*, *Lat.* i. e. An *Archer* or *Bowman*. It is so called, because of its vehement Cold when the Rays of it cast forth the piercing Winds in *November*.

Line 330. *Children*; *Sax. Dut. Teut.* Sons or Daughters. Here, *Sin and Death*, who were *Satan's Brood and Offspring*, by a *Fig. of Rhet.*

Line 335. *Unweeting*; *Sax. Dut. Poet.* i.e. Not weting; not knowing or thinking, i. e. Altho' *Eve* knew nothing of the Mischief she was then bringing upon herself, her Husband and P sterity.

Line 337. *But When*; Read, *But when Satan perceived the Son of God coming from Heaven to judge Adam and Eve.*

Line

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Line 354. *O Parent!* Here, Sin speaks to Satan her Father or Author.

Line 371. *Portentous*; Lat. i. e. Portending some good or ill Luck. Here, monstrous, surprising, exceeding great. Wonderful, and also presaging some terrible Thing.

Line 381. *Quadrature*; Fr. Lat. An Astron. T. A Square. Here, God's Dominions, in the highest Heavens, which Astronomers suppose to be Square, of a four Square Form, Rev. 21. 16.

Line 383. *Whom thus*; Here, Satan answers her.

Line 404. *Plenipotent*, for *Plenipotentiaries*, by a Fig. of Gram. Fr. Lat. i. e. One having full Power and Authority. A Commissioner from a King, to treat with another Prince or State. Here, *Sin* and *Death*, who act as Substitutes under Satan now on Earth, for the Destruction of Mankind; by a Fig. of Rhet.

Line 426. *Paragoned*; Fr. Gr. made equal or like, i. e. Satan was first called *Lucifer*, Lat. i. e. a Light-Bearer; and resembled *Lucifer*, the Morning-Star, for Glory and Brightness.

Line 431. *Russian*, of *Russia*; Heb. i. e. The Head: Or from *Rossi* or *Russi*, which in their Tongue signifies a collected People, consisting of divers Nations joined together under one Head; or from *Russ*, the Son of *Japhet*, the reputed Founder of that Monarchy. They settled about Mount Taurus, and afterwards in the North Parts of *Asia* and *Europe*; where they erected 12 different Dukedoms, which at last submitted to one Supreme, called *Tzar* or *Czaar*, Sclav. i. e. A Prince or Sovereign: And *Moscovites*, since the *Tzars* established their Residence at *Moscow*. A. D. 1300. *Moscovy* is 4 Times as large as all *Germany*, but not half so populous; because of the vast Woods, Desarts and uninhabitable Parts of it.

Line

Line 432. *Astrakan*; *Rus.* from the *Perf.* *Haiſberk houn*, i. e. 8 Pillars; being so founded at first. A large and wealthy City in one of the Islands of the River *Volga*, at 13 Leagues from the Mouth of it. The *Russians* call that Island *Dalgi Ostrof*, i. e. The Long-Isle: because it is very long. *John Bozilovitz*, (*Russ* from the Gr. i. e. the King, and *Wits*, i. e. Illustrious) took it from the *Tatars*, A. D. 1554. It stands on a rising Ground, 47 Degrees Northern Latitude, encompassed with a double Wall, is well fortified. It gives Name to a large Kingdom of *Tatary*, upon the *Caspian Sea*; is one of the best Cities belonging to *Russia*, and grows more considerable, by the great *Trade* with the *Persians*, *Tatars*, *Collmaks*, *Georgians* and *Russians*.

Line 433. *Bactrian*, of *Bactria*; *Arab.* i. e. Eating: because it abounds with all Manner of good Provisions: Or from the River *Bactras*, now *Bachora*. *Bactria* is a vast and rich Province of *Perfia*, near the *Caspian Sea*; having *Parthia* on the West, and *India* to the East. It was erected into a Kingdom by *Theodotus I.* who was Governor of 1000 Cities of it, which revolted from *Antiochus I.* to the *Parthians*; and so it continued to the Fall of their Empire; then it was united to *Perfia*. Here it is taken for the whole Empire of *Perfia*, by a Fig. of Rhet.

Sophi, or *Sophy*; *Perf.* from the *Arab.* *Toph*, i. e. *Wool*: Because a King of *Perfia* took that Name, from a Woolen Turban, or Vest which he wore. *Pure and Sincere*: Because he professed to be of the Race of *Haly*. This is a Title of the Emperors of *Perfia* from *Ishmael* *Sophi* the Son of *Guine Sophi*, Chief of the 7th Race of their Kings, who from a *Shepherd* (by his Courage and good Fortune) was raised to that Throne, about A. D. 1370.  Obs. The

Greeks

Greeks not knowing the meaning of the *Perſian Word, Sophi*, borrowed their Word *Sophos*, i.e. *Wife*, from the *Perſian*, which is a great Mistake.

Line 434. *Turkish*, of the *Turks*; *Heb.* An antient People of *Asia*, descended from *Turc*, the eldest Son of *Japhet*, who settled between *Mæotis* and the *Caspian Sea*. Others say, they descended from the *Scythians* or *Tatar*; and are the Offspring ten Tribes of *Israel*.

Crescent: i.e. *Increasing* or *Growing*. The *Half-Moon*, which is the *Ensign* of the *Turks*. *Muhammed the Great* bore it at the taking of *Constantinople*, A.D. 1453. As a Sign of their being then *Emperors* of the *East*. Or because the antient *Phœnicians*, *Tyrians*, and other Nations did worship *Astarte* or the Moon. Here, the *Power and Dominion* of the *Turks*.

Line 435. *Aladula*: *Perſ.* is the greater *Armenia* with a Part of *Cappadocia*; and is so called by the *Turks*, from *Aladules*, the last King of it, whom *Sebymus I.* slew, A.D. 1516. and subjected it to their Empire ever since. It was called *Turcomania*, in the Year 844. When a great Flood of bloody *Tartars* or *Turks* passed over the *Caspian Mountains* and settled there.

Line 436. *Tauris*, and *Tebris*; *Perſ.* Some call it *Ecbatana*: because it was founded out of the Ruins of that antient City (as old as *Babylon*, and called *Ackmetha*, *Ejd.* 6. 2. founded by *Arphaxad*, A.D. 786) *Tebris* belonged to the *Turks* till *Shah Abas King of Perſia* retook it. A.D. 1603. It is one of the richest Cities of *Perſia*, and of the greatest Trade in *Asia*. There is a *Medresba* or *Academy* in it; a vast Number of *Armenian Christians*, and their *Patriarch's Seat*.

Casbin, Caswin, or Karvin: A large and beautiful

ful City of *Persia*, and formerly of *Parthia*; situate in a delightful Plain, 6 Miles in Circumference; in the Province of *Ayrach*, between the *Caspian Sea* and *Ispahan*. Some take *Casbin* for *Tauris* the *Ecbatana* of *Media*, but it is 65 German Miles from *Tauris*. Here the *Persian Monarchs* resided after the Loss of *Tauris*, till *Shah Abbas* removed to *Ispahan*; since then it has declined, but there they are all inaugurated still. The Inhabitants are *Muhammedans*, except some *Christians* and *Jews*, that are considerable *Merchants*. There is also a *Madresha* or Academy for *Persian Learning*.

Line 444. *Plutonian*, of *Pluto*; See B. IV. N. 270. Here, the *Plutonian Hall* is the *Pandemonium*, by a Fig. of *Rhet*.

Line 457. *Divan*; *Heb. Arab. Duvan*, i. e. A *Judgment Seat*. A high Bench, or a rising of the End of Halls, about a Foot high, covered with a Carpet in the *Turkish Houses*; whereon they rest most Part of the Day and receive Visits. The grand Council Chamber and highest Court of Judicature among the *Turks* and *Persians*; consisting of the grand *Vifier* or chief Minister of State, and other *Vifiers* of the *Bench*. Here, the *Council Chamber* of the *Devils* met in the *Infernal Hall*; by a Fig. of *Rhet*.

Line 477. *Unoriginal*; *Lat. Milt.* i. e. *Without an Original*; having no Creation, Beginning, never made; for *Night* and *Darkness* are only *Privations* or a Want of *Light*. Read, *And wild Chaos*.

Line 508. *Hiss*; This and other *Words* in all *Languages* have been formed from certain *Sounds* of Things. And this from the *Noise* of *Serpents*. It is used among us and here, as a Sign of Ridicule and Disdain.  Obs. the Poet represents

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presents the *Devils* to be transformed into *Serpents*, according to *Satan's* Doom denounc'd in *Paradise*, Line 172.

Line 518. *Forked*; *Sax.* from the *Lat.* Like a *Fork* or *Instrument* with two *Teeth*, cloven, parted into halves, as the *Tongues* of all *Serpents* are; on purpose to help them to *Hiss*: So that some of them may be heard a Quarter of a Mile off.

Line 524. *Asp*; *Lat.* from the *Gr.* *Poison*; or not *extending*; because they lay round commonly. A very venomous *Serpent*, whose *Poison* kills speedily. It is small like a *Land-Snake*, but of a broader Back, having red and inflamed Eyes, hard and dry Scales. Some are above a Foot and half long; others three, four and six Foot. The shortest kill soonest. They abound in *Africa*, kill instantly and without any Remedy. See *Acts* 28. 6. And even in *Britain* their *Bite* is mortal, but not so speedy; but in *Egypt* they are tame and abide in the Houses. Hence comes our Word, *A Spider*; for that is poisonous also.

Amphisbæna; *Lat.* from the *Gr.* i. e. *going both Ways*: Another *Serpent*, that seemeth to have an Head at both Ends, and to go both Ways. But there are no such Creatures. It is a *vulgar Error*, but a very fit Emblem of *Satan*.

Line 525. *Cerastes*; *Gr.* i. e. *Horned*. q. The *Horned Serpent*: For it hath four Pair of *Horns*, others say only two, like our *Snail*, resembling those of a *Ram*: Therefore the *Poet* gives it the *Epithet*, *Horned*; they are found in *Africa* and other hot Countries, under the *Line*.

Hydras, or *Hydros*; *Lat.* from the *Gr.* i. e. *Water*; a *Water-Snake*, said to have fifty Heads. But there is no such *Monster* in Nature; for there never was a Creature naturally with more Heads than one. The *Fable* represents *Sin*,

which swells into many Branches or divers Sorts of *Sins*, every one is complicated and manifold, attended with others: One *Crime* draws a Man into many more.

Elops; Gr. i. e. *Without a Voice*. A dumb and silent *Serpent*, that gives no Notice of his Approach, as others do by *Hissing*, *Rattles*, &c. So no Creature can avoid it. Perhaps it may be the *Dart*, which flies like an *Arrow*, from the Tops of *Trees* and *Hedges*, upon Men and Beasts, and kills unawares. It is said to be covered with *Scales*, like a Fish.

Drear, or *Dreer*; Sax. O. E. from the *Lat.* Dreadful, terrible, making sorrowful, and full of Pain or Torment; lamentable, dismal. A fit Epithet for that *Serpent*.

Line 526. *Dipsas*; Lat. Gr. i. e. *Thirst*. And also *Gausan*, Gr. i. e. *Burning*. A *Serpent* with a great Neck and black Back, less than a *Viper*; but more venomous and quicker in killing. It is in *Lybia*, *Syria*, and other hot *Regions*. The Poison of it is vastly hot, dries up the Blood, and infects every Creature, which it stings, with a most vehement *Heat* and *Thirst* unquenchable and incurable, whereof they die quickly.

Soil; i. e. *Africa*, which abounds with the most poisonous *Serpents* of all Kinds.

Line 526. *Bedropt*, for *Dropt*; by a Fig. of Gram. Sax. Teut. Milt. Covered with *Drops*, the smallest Quantity of any Liquor. Here, covered, daubed with the Blood of *Gorgon*.

Line 528. *Ophiusa*; Gr. and *Colubraria*; Lat. i. e. The *Serpentine Island*, because it is much infested with *Serpents*, of which there are three most remarkable, viz. Two in the *Mediterranean Sea*, and one in the *Propontis* near *Constantinople*, which the Inhabitants quitted for fear of these *Vermin*. Some say, *Cyprus* was one of the two.

Line

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Line 530. *Vale*; *Here*, the Place near *Pythia*, a City of *Phocis* in *Greece*, where the Sun produced *Python* an huge *Serpent*, to which *Milton* resembles *Satan*. See *Ovid's Met.* B. I.

Line 560. *Megæra*; *Lat.* *Gr.* i. e. *Hatred and Envy*. One of the three *Furies* of *Hell*, which were the Daughters of *Acheron* and the *Night*, whose Heads were dressed with *Serpents*. *Lucian* says, that they frightened *Hercules* more, than *Pluto* himself.

Line 562. *Lake*; i. e. *The Sea of Sodom*. *Josephus* says, the *Apples of Sodom* were very fair and pleasant to the Sight; but when touched they flew into *Smoak* and *Ashes*. There are none to be seen there now. See *Maundrel's Travels*.

Line 567. *Spattering*; *Sax.* from the *Sound*; commonly *bespattering*; dashing or sprinkling. Here, bedaubing with the *Ashes* of those *Apples* spit out of their Mouths, which made a terrible and harsh Noise.

Line 568. *Drudg'd*, for *Drudged*; *Teut.* *Dut.* *Sax.* i. e. *To vex or oppress*; to bear Burdens; toiled, moiled or were vexed. Hence, a *Drudge* or Bearer of Burdens, and to *drudge* or labour hard in some mean Business: or surfeited, as a Man is with *Drugs* or *Physic*. Then it is a *Phys.* T. as here.

Line 581. *Ophion*; *Lat.* from the *Gr.* i. e. A *Serpent*; one of the Companions of *Cadmus*, who did spring out of the *Teeth* of that *Serpent*, which *Cadmus* slew. Others make him to have been one of the *Titans*, the Husband of *Eurynome*; possessed of the Government of all Things, the antientest of all the Gods, who reigned on *Olympus*, long before *Saturn* and *Jupiter* dethroned him and his Wife.

Eurynome; *Lat.* from the *Gr.* i. e. *Ruling wide, Encroaching*; The Daughter of *Oceanus* and *O o* *Wife*

Wife of *Opion*, which encroached on her Husband and ruined her Posterity. Under this *Fable*, the *Heathens* couched *Adam* and *Eve*, and their Expulsion out of *Paradise*, by God Almighty.

Line 584. *Ops*; Lat. from the Gr. i. e. *Richea*. The Daughter of *Heaven* and *Earth*, the Sister and Wife of *Saturn*. See B. I. N. 512. 513. The Greeks called her also *Rhea*, i. e. *Flowing with Wealth*. *Ops* is the *Earth*, out of which all *Riches* are produced. Or *Eve* the Sister and Wife of *Adam*, the *Saturn* of the *Heathens*: for she came out of the same Womb, i. e. The *Earth*, was made by *Almighty God*, and was expelled *Paradise*.

Dictæan, of *Dictæa*; Lat. Gr. i. e. *A Place of Nets and Fishermen*; A City and Mountain in *Crete*, between *Gnossus* and *Samois*, now called *Caffiti*; where *Jupiter* was nursed. See B. I. N. 198. It was so called from *Dictymna*, one of *Diana's* Companions in hunting, which first found out *Fishing Nets*, and was worshipped there; and from the *Fishermen*, who lived there. By these *Fables*, the *Gentiles* preserved the *History* of the *Serpent's* seducing *Eve*, the *Fall* and *Banishment* of *Adam* and *Eve* out of *Paradise*; but so darkly, that the *Vulgar* at least, knew little of the *Truth*; and it is hard for the *Learned* to find it now, out of so much *Rubbish*.

Line 601. *Unhide-bound*; Sax. A T. of *Farriers*. A *Disease* among *Cattle* and *Horses*, when their *Hides* or *Skins* cleave to their *Sides*, thro' their *Leanness*. *Death* was so till now.

Line 602. *Incestuous*; Fr. from the Lat. i. e. *Unchaste*; guilty of *Incest*, that is a carnal Copulation, or Marriage with one who is too near akin, i. e. *Sin*, because she brought forth *Death* of her own *Father the Devil*, by a *Fig. of Rhet.*

Line 611. *Un-immortal*; Lat. *Milt.* i. e. Not immortal;

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tal; to take Immortality from them; to render them perishable or liable to Death and Mortality.

Line 641. *He ended.* i. e. God Almighty. Now the Heavenly Choir are brought in praising God in the Words of St. John, Rev. 15. 3.

Line 656. *Solstitial,* of the Solstice; Lat. i. e. The standing of the Sun. An Astron. T. The Summer Solstice falls on the 21st of June, and Winter Solstice on the 21st of December; to which two Points of the Tropicks when the Sun comes, there is no sensible Increase or Decrease of the Day and Night for a little Time; it seems to be at a Stand. Here, the first is meant.

Line 658. *Planetary;* Of a Planet, Gr. i. e. Wandering. Here, moving in their several Orbs. ~~Obs.~~ Obs. Here, several Terms of Astronomy and Astrology occur, in a continued Digression; according to Astrologers, the Planets make several Angles or Aspects, in their Motions through the twelve Signs; the Chief are Conjunction, marked δ ; Sextile, *; Quadrature, \square ; Trine, Δ ; Opposite, 8.

Line 659. *Sextile;* Lat. An Astron. T. i. e. Of the Sixth. An Aspect, when two Planets are distant 60 Degrees; or one Sixth Part of the Zodiac.

Square; Lat. An Astrol. T. i. e. Four corner'd. An Aspect between two Planets, which are distant 90 Degrees from one another, i. e. one fourth Part of the Zodiac. It is counted an unfortunate Conjunction by the Astrologers.

Trine; Lat. And Astrol. T. i. e. A Third. An Aspect, when two Planets are distant from one another 120 Degrees, which is a Third Part of the Zodiac.

Opposite; Lat. An Astrol. T. i. e. Overagainst; facing. An Aspect, when two Planets are distant 180 Degrees, Diametrically Opposite or directly facing one another, which is one half Part of the

Zodiac. This *Astrologers* call a *bad Aspect*; which forebodes *Evil* to those that are born under it.

OBS. Two *heavenly Bodies* are said to be in *Conjunction* with one another, when they are in the same *Semi-Circle of Latitude*, and to be in *Opposition*, as they are in opposite *Semi-Circles of Latitude*; the *Circles* being divided into *Semi-Circles of Latitude*, by the *Axis* of the great *Ecliptic*.

Line 671. *Centric*, of a *Center*. The *Angels* pushed the *Earth* fixed on her *Center*, out of its first *Road* by 20 *Degrees*.

Line 674. *Seven Sisters*, i. e. The *seven Stars*.

Spartan, of *Sparta*; Gr. A *Sower*, or from *Spartus* the Son of *Phonoreus* King of *Argi*, who built it. A noble and renowned City of *Peloponnesus*, seated on the River *Eurotus*, the strongest City of all *Greece*; called *Lacedemonia*, i. e. 'The *Wisdom* of *Lacon*', from *Lacedemon* the 4th King, who enlarged it, from whom the whole *Republic* was called *Laconia*, and the People *Lacones*; Now *Musithra*, at last it fell into the Hands of the *Romans*, and now of the *Turks*.

Twins; *Sax.* Two Children born at one *Birth*. Here, *Castor* and *Pollux*, Sons of *Tindaurus* and *Leda*, King of *Sparta*; born there and at the same Time. *Castor* and *Pollux* (i. e. *Adorned* and *Shining*) were the 11th King of it after their Father, and reigned cotemporary. They are seigned to be the Sign *Gemini*, by fabulous Antiquity, and were much in Veneration among the *Heathens*. See *Acts* 28. 11. They are Stars of the second Magnitude, which form the two Heads of *Gemini*, the third of the twelve Signs of the *Zodiac*.

Line 675. *Crab*; *Sax.* An *Astron.* T. *Cancer*; because the *Sun* moves back the same Way as the *Crab* doth: or because it consists of nine Stars in the Shape of a *Crab*: the IVth of the

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12 Signs : the Sun enters into this Sign in the 10th of June. Here, the Tropic of Cancer or the Northern Tropic.

Line 675. *Leo* ; Lat. from the Gr. The Lion. Here, An Astron. T. The Vth of the 12 Signs, into which the Sun enters in the 10th of July. This Constellation hath 27 Stars about it.

Virgin ; Lat. i. e. Strong ; a chaste Maid, a Maiden in her Bloom and Strength. Here, An Astron. T. The VIth of the 12 Signs. It consists of 26 Stars ; The Sun enters into it in the 12th of August yearly. This is *Astræa* the Goddess of Justice, which left the Earth ; because of the Wickedness of Men after the Fall, and flew up to Heaven ; where she weighs, considers and examines all Actions of Men and Things, as the Poets feigned. But this is a good Emblem of Divine Justice and the Fall of Adam.

Scales ; Sax. and in Latin, *Libra*, i. e. A Balance or Pair of Scales. Here, An Astron. T. The VIIth of the 12 Signs, into which the Sun enters in the 13th of September. It is the first of the six Southern Signs of the Zodiac.

Line 677. *Capricorn* ; Lat. i. e. An horned Goat : because then the Sun at this Point climbs upward again in its annual Course, like that climbing Creature the Goat. An Astron. T. The Xth of the 12 Signs. It consists of 28 Stars ; the Sun enters into it in the 11th of December, and makes the Winter Solstice. It is the Southern Tropic.

Line 682. *Unbenighted* ; Sax. Milt. i. e. Not benighted or darkened, without Night ; Whereas now the Night is six or seven Months long towards the Poles, in the Decline of the Sun from the Northern Tropic.

Line 686. *Efstotiland* ; Dan. Swed. i. c. Another Land. This Country was called so by some Fisher-

men of *Frietzland*, who first discovered it, long before *Columbus*. It was afterwards discovered by *Nicholas* and *Andrew Zeni*, *Venetians*; by the *Portuguese*, and called *Terra de Labrador*, i. e. *The Land of the Labourer*: because it required much *Pains* to cultivate it: by the *Spaniards*, *Terra de Cortereal*; because *Gaspar Cortereal* discovered it: And now *New Britain*, by the *French* and *Britains*. This is the most Northern Country of *America*, extending towards the East and *Hudson's Bay*; extremely cold, mountainous, over-run with *Forests* and wild *Beasts*. The *Inhabitants* go naked, notwithstanding the extreme Cold, and are gross *Idolaters*, for the most Part. *Sebastian Cabot*, a *Venetian*, A. D. 1497. by Commission from *Hen. VII. of England*, furnished two Ships with 300 Men in *England* at his own Expence; and discovered all the North Coast from 28 to 56 Degrees of Northern Latitude, 20 Years before any other *Europeans*.

Line 687. Magellan; Portug. A vast Country in *South America*, extending towards the *South Pole*, not yet well discovered nor inhabited by the *Europeans*. This with the *Streights*, which part it from the Continent of *South America*, took their Names from *Ferdinand Magellan* or *Maglianes* a *Portuguese*, who discovered them, A. D. 1519 and 1520 by the Order and Assistance of the Emperor *Charles V.* But he was poisoned in the Island *de los Ladrones*, i. e. The *Isle of Robbers*; or died in the Island of *Maran*, A. D. 1520.

Line 688. Thyestean, of Thyestes, Gr. i. e. *A Murderer*. The Son of *Pelops* and Brother of *Atreus*. *Thyestes* committed Adultery with his Brother's Wife. To revenge it *Atreus* slew the Son that was born of her, and served him up to his own Brother at a Feast. At this horrid Wickedness, 'tis said

said, the Sun turned back his Course for a Time, lest he should be polluted. Such an Abhorrence the blind *Heathens* had of those heinous Crimes ; and now the *Debauchees* of this Age laugh at them.

Line 693. *Sidereal* ; Fr. Lat. i. e. *Of the Stars.*

Here, Planet-striking or blasting.

Line 696. *Norumbega* (in the late Edit.) *Norumbe-que*, from the French. *Americ.* A large Country of *North America* having *Nova Scotia* on the South-West, *New England* on the North-West, and the *Ocean* on the South ; from the Capital City of the same Name.

Samoed, or *Samoeda* ; Russ. i. e. *Cannibals or Men-Eaters* ; a Province in the North East of *Moscowy*, upon the *Icy Sea*, on both Sides of the River *Ob* ; and joining to *Siberia*. The People are very rude and savage, gross Idolaters to this Day. *Stephen Burroughs*, an *Englishman*, first discovered this Country, A. D. 1556.

Line 698. *Flaw* ; Sax. *Dut.* O. E. Lat. from the Gr. i. e. A Blast of Wind. A Sea T. A sudden and violent Blast of Wind, the same as *Gust*, by a Fig. of Rhet. Obs. Here are the Names of several *Winds*, in a learned *Digression*.

Line 699. *Boreas* ; Lat. from the Gr. i. e. A rear-ing violent Sound ; the North Wind so called, from the Sound and Force of it.

Cæcias ; Lat. Gr. from *Caycus*, i. e. Drawing Evil. It is a River of *Mysia* in *Lesser Asia* near the *Helle-spont*, from which this *Wind* blows upon *Greece* ; and gathers Clouds together by a strong attractive Power. The North-West Wind.

Argestes ; Lat. Gr. i. e. White as Silver : because it clears the Sky, making it clear as *Silver* ; the North-East Wind.

Line 700. *Thrascias* ; Lat. Gr. i. e. Blowing from *Tbrace* (now *Romania* in *Europe*) upon *Greece*, from the North ; the North Wind.

Line 702. Notus; Lat. from the Gr. i.e. moist and wet. Hence Ovid calls it watery. The South Wind.

Afer; Gr. i.e. Blowing from Africa. The South-West Wind, which lies South from Greece.

Line 703. Serraliona (in the late Edit.) *Sierra Leone* Span. i.e. The Lion Mountains; Vulg. Cap' ti *Sierra Leone*; so called from a Chain of Mountains, that reach to the Atlantic Ocean, which beats upon these Rocks, and makes a Noise like the roaring of a Lion. Antiently *Them Ochema*, Gr. i.e. The Chariot of the Gods. It is the most Western Point of Africa on the Frontiers of Nigritia and Guinea, and within a few Leagues of *Cape Verd*.

Line 704. Levant; Fr. from the Lat. i.e. Rising: The East or Eastern Countries (especially those on the Mediterranean Sea) where the Sun riseth. The East Wind.

Ponent; Lat. Fr. Milt. i.e. Laying down; because there the Sun sets down to our Appearance. *Pr. Vent du Ponant*, i.e. The West Wind, i.e. The Winds rising and setting, the East and West Winds.

Line 705. Eurus; Lat. Gr. i.e. Belonging to the East. The East Wind; and the same as *Levant*, by a Fig. of Rhet. And *Zephyr*, is the same as *Ponent*. See B. IV. N. 329.

Lateral; Pr. from the Lat. i.e. Belonging to the Sides: rising or blowing sideways; Side Winds.

Line 706. Sirocco; Ital. Span. Lat. *Japyx*, i.e. Blowing from Syria. The South-East Wind: because Syria lies South East from Italy and Spain.

Libeccio; Span. Ital. i.e. Blowing from Lybia. The South-West Wind: because Lybia lies South-West from Italy and Spain.

Line 718. Tost. ~~if~~ Obs. A Transposition of Words. Read thus, But Adam felt worse Passions in his Mind,

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Mind, and was tost and thrown up and down in
a troubled Sea of disorder'd Passions.

Line 720. O miserable! After many *Digressions*,
our *Poet* returns to his main *Subject*, and now
represents poor *Adam* in a most sorrowful *Lamen-*
tation for his *Sin*. It is a noble *Preparative* for
every *lapsed Sinner*, that would seriously repent
and be pardoned.

Line 761. *Retort*; Fr. from the *Lat.* i. e. To
throw back; to return it. Here, should answer
and object to thee.

Line 783. *Left All*, i. e. Left I cannot perish
wholly, both in *Soul* and *Body*; or be annihi-
lated.

Line 788. *Living Death*, i. e. Undergo a *Death*,
that will never put an End to me, eternal Death
and Torments in *Hell*.

Line 834. *Wrath*; O. E. *Sax.* (in the 1st Edit. it
is *Wrauth*, which is the Old Spelling) Extreme
Anger, Indignation and Displeasure. ☤ Obs.
Some Words seem to be wanting here, which
may be read and understood thus. O! that the
Anger of Almighty God might fall on me only, to
whom it is really due, and not on my innocent Po-
sterity also; as well as the Conviction doth now
upon me.

Line 866. *Regard*; Fr. O. E. A Noun. A Look,
a Countenance, an Observation. Read, But
Adam checked Eve with an angry Look.

Line 868. *Befits*, for *Fits*; by a Fig. of Gram.
Fr. Lat. Milt. Doth fit, is apt, suitable, doth
become thee.

Line 956. *Visited*; Fr. Span. Ital. from the *Lat.*
i. e. To go to see one. A Theol. T. Here, pu-
nished, try'd by Affliction, Exod. 32. 34.

Line 1013. *Eve!* Adam's supposed Answer to
Eve's impious Proposal.

Line 1058. *Unbesought*; Sax. Milt. i. e. Not be-
sought;

sought; unassisted, without seeking. Read, God's timely Care tho' not asked, hath provided a Raiment for us.

Line 1063. *Inclendent*; Fr. Ital. Span. Lat. *Milt.* i.e. Not clement, unmerciful. Here, rigorous, sharp and severe Weather, by a Fig. of Rhet.

Line 1071. *Sere*; Sax. Gr. *Xeres*, i.e. Dry, withered, hot. Read, How we may foment the *Sere Beams* gathered together by some warm or combustible Matter.

Line 1072. *Collision*; Fr. from the Lat. A dashing: or striking one hard Body against another, as *Steel upon Flint*, &c.

Line 1073. *Attrite*; Lat. Worn, fretted, forced into Fire or Heat. Here, To move the attrite *Air into a Fire*.

Line 1075. *Tine*; Sax. *Dox.* O. E. To lighten, to squeeze the Lightening, which flashes away from between the Clouds. Hence comes our Word, *Tinder*.

Line 1097. *Penitent*; Fr. Ital. Lat. i.e. Enduring Pain or Punishment; repenting, being sorrowful for Sin. Read, *Penitent Father*, for *Adam*, by a Fig. of Rhet. ☩ Obs. Many Words in this Paragraph are mentioned in other Places of the Poem; which would be a Blemish in a mean Poet. But they are necessarily repeated here, to shew that *Adam* and *Eve* did put their pious Resolutions in Practice; whereby they became true Penitents, and doubtless obtained Pardon from God, thro' Faith in the *Messias*, that was to come.

GEN. OBS. In the first Edit. this is but the ninth Book of this Poem: for the Author divided the next into two distinct Books. This is almost equal to the first Book in the use of Hebrew, Arabic, Phoenician, Persian, Greek, Latin, French and other foreign Words; divers Terms of Divinity, Philosophy, Geography, Astronomy, Astrology,

Astrology, and other *Arts* and *Sciences*; and in the Length, it comes next to the ninth Book. It has (as the judicious Mr. Addison observed) more Persons, than any of the rest, viz. both *Celestial*, *Terestial*, *Infernal*, *Real* and *Imaginary*. It gives a more beautiful Picture of *Sin*, and the most miserable Effects of it upon *Man* and the whole *Creation*, than any other *Human Composition*, yet extant. It is a most excellent *Instruction* to all *Sinners*, that have a sincere Mind to *repent* and be saved, from the just *Wrath* of God hanging over their *Heads*, on the Account of their *Iniquities*. And our Poet has kept closer to his main *Subject*, in this than in other Books.

The End of the Commentary on the Tenth Book.



BOOK XI.

Line 1. THUS they. The *Exordium* is an immediate Continuation of the same Subject. They, i. e. *Adam* and *Eve* stood, i. e. Continued: for both were prostrate most reverently praying.

Line 2. Mercy-Seat. It was a Covering of pure solid Gold, made exactly to fit the Dimensions of the *Ark*, to which the two *Cherubims* of Gold also were fixed, and spread their Wings over it; placed in the *Tabernacle* and in *Solomon's Temple* under the two *Cherubims*. It was two Cubits and an half in Length, a Cubit and an half in Breadth, *Exod. 25. 17. 18. 21.* It was called the *Propitiatory* or *Covering Mercy-Seat*, was a clear Emblem of the *Divine Presence* in his Church, and a Type of

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of Christ, who is the Propitiation for our Sins. Therefore God is said to sit between the Cherubims. Thither the pious Jews did always turn their Faces, in what Part of the World they were, when they prayed, 1 Kings 8. 48. Ps. 99. 1. Dan. 6. Jona. 2. 4. Heb. 4. 16. Here, Heaven the Throne of God, by a Fig. of Rhet.

Line 3. Prevenient, for Preventing ; Milt. Lat. i. e. Coming before : for the Grace of God came down to them before they asked it. It is both previous and simultaneous, as Philosophers speak, i. e. Preventing and accompanying us in all good Actions : for without it, we can do nothing that is really good and acceptable to God. *Before they call I will answer, and while they are yet speaking, I will bear,* Isa. 65. 24.

Line 9. Suitors ; Fr. contracted from the Lat. They that deliver a Suit, a Prayer or Petition for any thing ; Petitioners, Suplicants.

Line 10. Petition ; Fr. Ital. Span. from the Lat. A Supplication made by an Inferior to a Superior, a Request or Prayer. Read, *Nor did their Prayer seem or appear less important.*

Antient Pair ; Lat. i. e. Deucalion and Pyrrha ; which were not so Antient as this Pair by 2440 Years at least : Yet this Epithet is proper enough to them ; A Fig. of Rhet. See Ovid. Met. 1.

Line 12. Deucalion ; Lat. Gr. i. e. Calling upon God. An antient King of Thessaly the Son of Prometheus, (cotemporary with Cecrops King of Athens, about A. M. 2437.) in whose Reign a great Inundation happened in Greece. He with his Wife only were saved in a little Boat upon Mount Parnassus, till the Waters abated.

Pyrrha ; Lat. Gr. i. e. Fire : because of her singular Piety, Zeal for the Gods, and Chastity. She was the Wife of Deucalion. These Names were very suitable to the Character given to

Noah and his Wife.—*Deucalion* (they say) was the first that erected a *Temple* to the Worship of the Gods; so *Noah* built the *first Altar*, we read of in the World, *Gen. 8. 20, 21.*—And *Berosus* calls her *Tytea* and *Vasta*. *Heb.* i. e. *Earth-born.*—So well did the *Learned Heathens* know the *History* of *Noah* and his *Family*,—by a long and dark *Tradition*; be it spoken to the Shame of our *Infidels*. See N. 842.

Line 14. Themis; *Lat. Gr.* i. e. *Just or Right:* because she taught Men to petition the Gods for those Things that were *right* and fit; or *Heb.* from *Tham* or *Thummim*, i. e. *Perfect*, upright. A Goddess, that had an *Oracle* upon Mount *Parnassus*; thither those two addressed themselves for Counsel, how the lost *Race of Mankind* might be restored. To this our *Poet* alludes.

Line 18. Fum'd, for Fumed; *Lat. i. e. Smoaked.*  OBS. Our *Poet* beautifully represents the *Efficacy* and *Power* of fervent *Prayers*, by comparing them to the most *sweet smelling Incense*, that was offered up to God, in the *Temple*, and upon the *Golden Altar*, by *Jesus Christ*.

Line 22. See,  OBS. Here, the *Messias* is introduced making his first *Intercession* for *Sinners*; for then he was promised, exhibited and slain in the divine *Decree*; and farther manifested in *Types, Oblations, Sacrifices*, and literal *Prophecies*; till all these were accomplished, in his *Incarnation*, about 4000 Years after. And on these Accounts he is the same *Yesterday, To-day and forever*, a powerful *Mediator* and *Advocate* thro' all Ages past, present and to come, *Heb. 13. 8.*

Line 25. Priest; *Fr. Sax. Dan. Teut.* contracted from *Lat. and Gr. Presbyteros*, i. e. *An Elder:* because in these the *Natural Heat* begins to be extinguished. It is a *Theol. T.* and a Title of an *Ecclesiast. Officer* among *Jews, Gentiles and Christians*;

fians ; one that offered Sacrifices, Oblations and Prayers to God for the People ; a Clergyman. All Nations paid a peculiar Honour to Priests, out of Respect to the Gods, whose Servants they were : They were to be perfect in Body and Mind. See Levit. 21. and Luke 10. 16. Here, Jesus Christ, who was both a Priest, Prophet and King to his Church ; to intercede, instruct and to govern it forever, by a Fig. of Rhet.

Line 35. Ingraft ; Fr. A T. of Garden ; to implant, to set a Shoot in the Stock of another Tree. Here, to impute, by a Fig. of Rhet. Read, *Impute all his Deeds, good or evil to me ; My Merits shall make them all perfect.*

Line 41. Reverse ; Fr. Teut. from the Lat. i. e. To turn back again ; to repeal, to make void, to abrogate, undo or disannul. Read, *Till Death his Doom (which I plead to mitigate thus, but not to reverse) shall yield him to a better Life.*

Line 65. Renovation ; Fr. Ital. Lat. i. e. A renewing of all Things, which will be done at the general Resurrection, Mat. 19. 28. 2 Pet. 3. 13.

Line 74. Oreb ; i. e. When God descended with the Sound of a Trumpet, Exod. 19. 6. which was above 2000 Years after this imaginary one. The next Sounding of it will be at the glorious Appearance of the glorified Jesus, to judge Angels and Men, 1 Cor. 15. 52. 1 Thess. 4. 16. ~~Obs.~~ The Poet adds *Perhaps* here ; because it is not reveal'd, that Michael was then or shall be the sounding Arcb-Angel in particular. See B. I. N. 7.

Line 84. O Sons ! God speaks to the Holy Angels. God is a Father by Creation ; therefore Angels and Men are called the Sons of God.

Line 86. Defended ; Fr. Span. Lat. from the Gr. Properly kept off, beaten away, protected. Here, *Forbidden*, i. e. The *Forbidden Fruit*, by a Fig. of Rhet. because it was kept from Adam, by the divine Prohibition.

Line

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Line 99. *Michael*. Here, God gives Orders to *Michael*, to expel *Adam* and *Eve* out of *Paradise*. This is a very fine *Paraphrase* upon Gen. 3. 22, 23, 24.

Line 101. *Flaming Warriors*; i. e. A Guard of *Holy Angels*, by a Fig. of Rhet. See Exod. 3. 2.

Line 116. *Covenant*; Fr. Ital. from the Lat. An Agreement or Bargain. Here, A divine *Dispensation*, made between God and *Adam*, and in him with all his *Posterity*; called the *Covenant of Works*: because the Terms of it were, *Do this and live*. Read, *My Covenant renewed in the Seed of the Woman*, Gen 3. 15.

Line 120. *Flame*; Fr. from the Lat. i. e. A *Flash of Fire*. Read, *And the wide-waving Flame of a Sword*, by a Fig. of Rhet. Obs. The old *Heathens* retained some *Nation* of this *Flaming Sword*, in the *Fable* of those *Golden Apples*, that were guarded by a *fiery Dragon*, which watched at the Gates of the *Garden*, where they grew. *Angels* are Ministers of God's Judgments, and frequently represented in this Manner, as Numb. 22. 31. 2 Sam. 23. 17. i. e. God turned *Adam* out of *Paradise*, and kept him out of it forever.

Line 127. *Cohort*; Fr. Lat. i. e. *Encouraging one another*. A Milit. T. A Band of Soldiers consisting of 500 Men, or the tenth Part of a *Legion*. Here, a Company of *Holy Angels*.

Line 128. *Four*; Sax. The Number IV. Here, Milton alludes to Ezek. i. 6. x. 14. xxi. 1. &c.

Line 129. *Janus*; Heb. i. e. *Wine*. The first King of Italy, who first dressed the *Vine* and drank *Wine*: therefore his *Posterity* were called *Oenotrii*, Gr. i. e. *Wine-Bibbers*. He was therefore deified and honoured with a famous *Temple* at *Rome*, pictured with two Faces; in Memory of him *Money* was coined with a *Janus* on one Side, and a *Ship* on the Reverse; and the Month of

January was dedicated to him. This was *Noah*, who saw both the old *World* and the *New*, the *Ship* was a Memorial of his *Ark*; He was the first that dressed *Vines* and drank the Juice of them, Gen. 9. 20. 21. *Janus* among the *Italians*, and *Yaus* an antient Emperor of *China*, represent *Noah*; and come from *Jain*, i. e. *Wine* in the *Hebrew*.

Line 131. *Argus*; Lat. Gr. i. e. Active and Nimble.

A *Shepherd*, said to have had 100 Eyes. *Juno* retained him in her Service, to watch and relate the Pranks of *Jupiter*. *Jupiter* was displeas'd with such a Spy; and set *Mercury* to work. He with his *Pipe* lulled him fast asleep, and cut off his Head; which *Juno*, in Reward of his faithful Service, turned into a stately *Peacock*, whose *Tail* is adorned with many golden Circles; therefore this *Bird* was dedicated to her. *Mercury* denotes the *Sun*, which extinguishes the Light of the *Stars*, by his Appearance. *Argus* implies the Watchfulness of good Kings, and the great Danger of their Sloathfulness. Our Poet compares these glorious *Angels* to the Eyes of *Argus*.

Line 131. *Arcadian*; Belonging to *Arcadia*, from *Arcas*, Gr. i. e. A *Bear*; the Son of *Jupiter* and *Calisto* (whom *Jupiter* turned into a *Bear*) Father of the *Arcadians*, and King of *Arcadia*. The *Arcadians* ignorant of their true *Original*; boasted that they were before the *Moon*. It was called also *Pelasgia* and *Theffaly*, and the People, *Pelasgi*; who came out of *Asia*, settled in *Greece*, and fixed in *Italy*, after the *Oenotrians*. It is a Country in the Middle of *Peloponnesus*, abounding with good *Pasture*, *Flocks*, and *Shepherds*, who made *Pipes* of the *Reeds* and *Stalks* of *Corn*. The People worshipped *Pan*, as their *Tutelar God*. The Poet means the *Pipe* of *Pan* or *Mercury*. *Pan Deus Arcadiæ. Virgil.*

Pastoral;

Pastoral; (in the late Edit.) *Past'ral*, by a Fig. of Gram. Lat. Belonging to a Shepherd. A Shepherd's Reed Pipe.

Line 132. *Opiate*; Lat. Gr. i. e. Sleepy. The Juice of Opium or Poppy; which being taken, causeth sound Sleep; and Death, whenever it is taken immoderately. Here, Mercury's Sleep-causing Rod.

Line 133. *Resalute*; Fr. Ital. Lat. i. e. To salute again. Here, to rise, to visit or enlighten the Earth again.

Line 135. *Leucothea*; Lat. Gr. i. e. The white or light Goddess. The Daughter of Ino, the Wife of Athemas King of Thebes. She, to avoid the Fury of her mad Husband, threw herself and her Son Melicerta in her Arms, into the Sea; where they were changed into Sea Gods. The Latins called her *Mater Matuta*, i. e. The Mother of the Morning, i. e. The Break of Day: And her Son, under the Name of Palæmon, was the God of Havens. Our Poet here means the Morning, the dawning of the Day.

Line 141. *Eve*. Adam now comforts her with an Hope of the Divine Favour.

Line 160. *Mother*; Divines say, that this was one of Adam's Prophecies; that Eve should be the Mother of the Messias who should quicken Mankind, by Regeneration, and by the general Resurrection; and should overcome Satan, Gen. 3. 20. I Cor. 15. 22. Else he should rather have said, that she should be the Mother of all that die. A Proof of very strong Faith in Adam. The Word is repeated by a Fig. of Rhet.

Line 181. So spake Eve. ~~☞~~ Obs. A little Digression.

Line 185. *Bird*; Sax. O. E. A Fowl. Here, the Eagle, by a Fig. of Rhet. ~~☞~~ Obs. The Hebrews ascribed all noble and excellent Things to God, as imprinting his Name upon them, viz. The Cedars, the Mount, the Rivers of God, i. e.

The tall, high, large *Cedars*, *Mountains*, &c. So the *Heathens*, in Imitation of them, ascribed the *Thunder*, the *Oak*, the *Eagle* to *Jupiter*; the *Laurel* to *Apollo*; the *Ivy* to *Bacchus*; the *Piacock* to *Juno*; the *Myrtle* to *Venus*; the *Olive* to *Minerva*, &c. To denote the Excellency and Perfection of these Things. Read, *The Eagle flying from on high, drove two of the finest Birds before him.*

Line 187. *Hunter*; *Sax.* One who chases wild Beasts. Here, the first *Beasts*, that made *Prey* of another, to kill and eat it, as the *Lion*: for before the *Origin of Sin*, the *Beasts* lived harmless and harmoniously together.

Line 188. *Hart*; *Sax. Dut. Teut.* i. e. *Heart*; because it hath a very large one; and liveth long; or from the *Heb.* i. e. *Swift*: because it is very nimble. A T. of *Hunt*. A Stag, five Years old.

Line 190. *Chase* or *Chace*; *Fr.* A T. of *Hunt*. A Station of wild Beasts in a Forest, larger than a Park. Here, the Pursuit or Hunting of a wild Beast. Read, *And pursuing or following the Chase with his Eye, Spoke, &c. i. e. Observing or taking some Notice of it with Concern.*

Line 192. *O Eve!* Here, *Adam* expresses his new Fears to her; for he had no *Fear* before he sinned.

Line 214. *Mabanaim*; *Heb.* i. e. Two *Hosts* or *Camps*. So *Jacob* called the *Place*, where he saw Armies of *Holy Angels* protecting him from the Fear of *Esau*, Gen. 32. 1. 2. A City was built there in Memory of this glorious *Vision*, in the Tribe of *Gad* in the Land of *Gilead* beyond *Jordan*, for the *Priests*, near *Ramath*, Josh. 21. 38. It is 41 Miles from *Jerusalem* to the East. *David* fled to it, as a sacred *Place of Refuge*, in his *Exile* under *Absalom's* *Usurpation*. *Abinadab* a *Priest* was the *Governor* of it under King *Solomon*. And so it was always esteemed a sacred *Place*; from that

that Occasion, i. e. But this Apparition was more glorious than that of the Angels to Jacob.

Line 215. *Pavilion'd*, for *Pavilioned*; Milt. from *Pavilion*, Fr. Covered with Royal Tents. Here, filled with *Holy Angels*, by a Fig. of Rhet.

Line 217. *Dothan*; Heb. i. e. Commandment. A City about two Miles from *Sichem*, six Miles from *Tiberias*, twelve to the North of *Samaria*, forty-four Miles from *Jerusalem*, towards the North. A Place of good Pasture; for there *Joseph* found his Brethren with their Flocks, and was cast into a Pit, Gen. 37. 17. There *Elisha* the Prophet liv'd, and struck the Syrian Army with Blindness; having a glorious Guard of *Angels* with Chariots and flaming Fire about him, 2 Kings 6. 13. And there *Holofernes* was slain by *Judith*. The Inhabitants shew to this Day the Pit, into which *Joseph* was put, Gen. 37. 24.

Line 218. *Syrian King*, for *King of Syria*, i. e. *Benhadad*, by a Fig. of Rhet.

Line 219. *One Man*, i. e. *Elisha*, the Prophet, who discovered the private Councils of the King of *Syria*, to the King of *Israel*, by a Fig. of Rhet.

Affassine; Fr. A treacherous and barbarous Murderer. The Word comes from the *Arsacians*, who dwelt on Mount *Libanus*, pretended to be sprung from the great *Arsaces*, Founder of the *Parthian Empire*; and were very inhuman Murderers and Robbers.

Line 227. *Eve!* Adam now speaks to *Eve*.

Tidings; Teut. Sax. O. E. i. e. Time, News, which are the Produce of Time.  Obs. News, is the most comprehensive Word in our Language, being made up of the Initial Letters, which denote the North, East, West and South: because News come from all the Corners of the Earth; like the Word *Adam* in the Greek.

Line 239. *Celestial*. Read, *In his heavenly Shape*.
 Obs.

¶ Obs. Now the Poet makes a new and different *Manner* of the *Appearance* of the *Angel* to *Adam*; the better to represent the vast *Change*, that *Sin* had made in him, viz. in an *human Shape*: for *Adam* could not behold the *Heavenly* now, as before the *Fall*.

Line 241. *Purple*; *Sax. Fr. Ital. Span. Lat.* from the Gr. A Colour between *Red* and *Violet*, taken from a *Sea Fish*, which is called *Purpura*, i.e. The *Colour of Fire*. ¶ Obs. The *Purple Colour* was first found out at *Tyre*, by an Accident: for an *hungry Dog* broke one of those *Shells* upon the *Sea Side*, and eat the *Fish*, which coloured his *Mouth* and *Chaps*, to the *Admiration* of all *Beholders*. Hence the *Tyrians* became the most famous *Masters* of that Art, in all *Antiquity*. *Purple* became as valuable as *Gold*, and was the distinguishing *Mark* of *Emperors*, *Kings*, *Consuls*, *Senators*, *Dictators* and *Triumphant*; so that a Pound of it was sold at *Rome* for 1000 *Denarii*, i.e. about 41*l.* 13*s.* 4*d.* *English Money*.

Line 242. *Livelier*, from *Life*; and this from the Heb. *Lebh*, i.e. *The Heart*, which is the *Fountain* of *Life*. *Sax. Fr. Lat.* more *lively*. Here, of a brighter Colour, and of a richer Dye.

Melibæan, of *Melibæa*, *Lat.* from the Gr. i.e. Having the *Care* of *Oxen*. A City of *Thessaly* upon the *Sea Shore*, famous of old for the Art of *Dying* the noblest *Purple*, by the Help of a *Shell Fish*, called *Purpura* and *Ostrum*, which they caught in the *Sea* thereabout. Here, a purple Garment like a Soldier's.

Grain; *Ital. Span. Red* and *Purple* dyed with the *Grain* or *Seed* of *Cochineal*, which is brought from *Phœnicia*, *Syria*, &c. Some believe it to be a kind of *Worm*; and others, only the *Seed* of a *Tree*.

Line 243. *Sarra*, from *Tfor*; from thence *Tyrus*,
by

by a Change of Letters; and now Sour, Heb. i. e. A Rock or Fortress. Tyre was a very ancient and rich Sea-Port and Capital City of Phœnicia, built by *Agenor* the Father of *Cadmus*, Isa. 23. 12. About A. M. 2499. or about the Time of *Gideon*, a Judge of *Israel*, sixty-five Years before the Destruction of *Troy*; and 240 before the Building of *Solomon's Temple*. It was a fortified City in the Days of *Joshua*, c. 19. 29. When *Sidon* was taken by the *Philistines* of *Afcalon*, many of the Citizens escaped in Ships and founded *Tyre* upon a Rock in an Island, half a Mile from the Land. But *Josephus* says later, in 2733. A flourishing City in the Days of King *David* and *Solomon*; famous of old for the vast *Trade*, Ezek. 26. 27. which made her so proud and wicked, that the divine Judgments were denounced against and executed upon her, Ezek. 28. and for the *Tyrian Purple* made from the Blood of a Fish caught in that Sea. This City resisted *Nebuchadnezzar* 13 Years; but *Alexander the Great* took it in 7 Months, with incredible Pains and Loss of Men. And *Antigonus* after a Siege of 15 Months, A. M. 3691. before *Christ*, 313. Now it is a miserable Place, inhabited with a few poor *Fishermen* without any Houses, as was predicted by that *Prophet*.

Line 244. Iris; Lat. from the Gr. i. e. To speak or foretel: because it is the Token of Rain; therefore the *Heathens* called it the *Messenger of Juno*. The *Rainbow*. It is a natural Meteor in the Clouds, caused by the Reflexion of the Rays of the *Sun* upon them; therefore it appears only in rainy Weather. If there was any Rain before the *Deluge*, there must have been a *Rainbow*. But after that, God made it a *Sign* of his *Covenant* with *Noah*, that the *Earth* should never be drowned again, Gen. 9. 12. 13. Eccl. 43. 11.

12. The Purple, Blue and Saffron Colours appear most lively in it. Three Rainbows were visible at once at Vienna in Germany, A. D. 1619. The Flower de Lix or Luce is now the Arms of France, which they say was sent them by an Angel from Heaven, to Clovis the first Christian King of France, baptized at Rheims on Christmas Day, A. D. 498.

Line 249. *He*, i. e. Michael, who sat like a King upon his Throne, who bowed not, nor rose up to speak to Adam, now in a sinful State.

Line 251. *Adam*. Michael addresses himself now to Adam alone.

Line 264. *Gripe*; Sax. from *Griffin* a Bird's Claw. Here, a cold Twinge or Shiver of Grief, Sorrow, Fear and Shame, i. e. Adam was now struck to the very Heart, at the News of leaving Paradise.

Line 268. O unexpected. Eve's pathetic Lamentation. The most moving Speech of any human Composition, that is extant.

Line 283. *This Obscure*, i. e. Any other Part of the Earth is darksome and desolate in Comparison to this blessed Soil of Paradise.

Line 269. *Cœlestial*. Adam's supposed Lamentation, at his Departure out of Paradise.

Line 324. *Pile*; Fr. *Dut*. To erect or heap up Stones one above another. ☷ Obs. This was a very antient Custom, to preserve the Memory of some solemn Actions, before the Art of writing them in Histories. Such a Statue Jacob did erect in Memorial of God's appearing to him at Bethel, and consecrated it with Oil, Gen. 28. 18. (The old Phœnicians from thence erected Stones for a Religious Use, and called them *Baitulia*,) And another as a funeral Monument over Rachel's Grave, Gen. 35. 20. This was the first we read of, and was standing in the Days of King Saul, 1 Sam. 10. 2. Joshua set up one, to keep up the Memory

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Memory of the Miraculous Passage over Jordan,
Josh. 4. 1. 10. And Absalom, a Pillar; to perpetuate his Name, *2 Sam.* 18. 18. But Religious Monuments of this Nature were forbidden after the Law was written, *Levit.* 26. 1. *Deut.* 16. 22. Yet they were used by the Israelites, *1 Kings* 14. 23. *2 Kings* 17. 10. And by the Heathens for many Ages, *Jer.* 43. 13.

Line 331. *Prolong'd*, for *Prolonged*; Fr. Lat. i. e. *To lengthen out*. Read, *For prolonged Life*. Adam's was continued to 930 Years; and tho' we do not know how long Eve lived, we may suppose that she lived to a good old Age also.

Line 332. *Skirts*; Sax. O. E. Here, some imperfect Resemblances, or visible Emblems of the Divine Majesty; such as Moses saw, *Exod.* 33. 23. For we see him *thro'* a Glass, darkly, and as it were, one passing quickly by us.

Line 343. *Capital*. See B. I. N. 756. ☉ Obs. Such an one had *Paradise* been to all the *Cities* upon Earth, had Men continued in their *Innocency*.

Line 367. *Hill*. ☉ Obs. From this supposed *Hill* in *Paradise*, the *Angel* gives *Adam* a very large *Prospect* of the habitable *Earth* round about, far and near; as God gave *Moses* a real *View* of the *Promised Land*, upon Mount *Pisgah*, *Deut.* 32. 48. 49. ☉ Obs. Here, *Milton* mentions the *Names* of divers chief *Kingdoms* and *Cities*, both antient and modern of *Europe*, *Asia*, *Africa* and *America*, by an *Anticipation* in *History*. It is a very beautiful *Landscape* of *Geography*, and a fine Cluster of *Rhetorical Figures*; many of these were not then in Being, and others not discovered nor known to the *Europeans* and other *Nations*, till of late. *Laninaq; littora venit. Virgil.*

Drench'd, for *Drenched*; *To drink*, to water, to give a *Drench* or *Physical Potion* to an *Horse*; to bathe, moisten or soak. Here, I have shed moist

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Sleep into Eve's Eyes, or laid her fast asleep for a while. See B. II. N. 73.

Line 380. *Amplest*; Fr. Lat. q. *Ambiens plus*; i.e. Encompassing more Space: Or Gr. i. e. Full. Largest, broadest, most spacious. Read, *The Hemisphere of Earth, on the clearest View, lay stretch'd out to the largest Prospect of Adam's Reach.*

Line 383. *Second Adam*; i. e. *Jesus Christ*, 1 Cor. 15. 45. 47. whom *Satan* carried to the Top of a very high *Mountain*, (perhaps Mount Tabor in *Judaea*) and shew'd him all the Kingdoms of the World, Mat. 4. 8. on Purpose to tempt and entice him to worship that proud *Fiend*.

Line 388. *Gambala, Camphala, or Cambala*; Tat. i. e. *The City of the Great Lord*. A vast City in the North of Tatary, the Capital of *Cathai* or *China*, and the same as *Pekin*; the Residence of the Emperors of *China*, since A. D. 1404. It is about 25 or 28 Miles in Compafs, very populous, containing (as they report) 2,000,000 Souls, rich and of a vast Trade; so that 1000 Waggons, loaded with *Silk* only, are imported every Day. It hath 12 Gates, divers Royal Palaces, and stately Temples. See B. X. N. 293.
Obs. Geographers turn their Face to the North, to find the *Elevation of the Pole*; and begin at the *Northern Countries*, when they describe the *Earth*: Therefore Milton turns to the North, and begins with *China* on the Right Hand; so comes to the West, and ends in Europe; in this Survey of our *Hemisphere*.

Cham, or Chan; Tat. i. e. *Great*; the *Great Lord or Emperor*. It is an antient Title of Honour given to the Emperor of Tatary and *China*.

Line 389. *Samarcand, Mamarcand, or Samarcant*; Tatar. antiently *Shamarcand*, Pers. i. e. Razed or demolished by *Shamare*; having been once destroyed by one of that Name, in his Expedi-

tion to *China*; others, woody, being seated in a *Wood*. It is the Capital of *Zagathy* or *Sogdiana*, a Southern Province of *Tatary*, and the Metropolis of all *Tatary* for many Ages. *Bessus* General of the *Bastrians*, who murder'd *Darius*, was seized there; and delivered to *Alexander the Great*, who put him to Death on the same Spot of Ground, where he committed the Fact. It was the chief Seat and Sepulchre of the great *Tamerlain*, who made it a magnificent and wealthy City; besides the vast Riches from other Nations, he sent 8000 Camels laden with the Spoils of *Damascus* at one Time into it. A large and populous City, some Houses are built of Stone in a most pleasant Valley, with an *Academy* for *Muhammedan* Learning. Here the best *Silk* and *Paper* in all *Asia* are made: the *Chan's Castle* is built of *Marble*; but now it's in Decay.

Oxus; Lat. Gr. i. e. *Swift*, like the *Tygris*: because it falls from very high Mountains, and has a *rapid Stream*. A great River of *Tatary* rising in Mount *Taurus*, it parts *Sogdiana* and *Margiana*, and runs into the *Caspian Sea* on the East Side. The *Tatars* call it *Aniu*, which signifies the same; And the *Arabians* call it *Gibon*, i. e. *Force*: because the Source of it bursteth out of the Earth with *vast Violence*. There *Cyrus* was defeated by *Tomyris* Queen of the *Scythians* or *Tatars*; about A. M. 3420. And *Sabachani* of *Zagathian Tatary*, by *Ismael Sophy* of *Perfia*, A. D. 1514.

Temir, or *Timur-Lenc*, by the *Arabians*, and *Temir Cuthi* by the *Tatars*. *Tatar*, i. e. *Happy* or *fortunate Iron*: because of his *Victorious Sword*; and *Tamerlane* by us. A most victorious Prince of the Posteriority of *Zingis Chan*, born April 6. A. D. 1336. in the City of *Keish* or *Skehrfobz*, i. e. *The Green City*; about 30 Miles from *Samar-*

sand. He began to reign *A. D.* 1370: And like *Alexander the Great*, in 35 Years subdued more Kingdoms, than the old *Romans* did in 800 Years, viz. *Babylon, Mesopotamia, Syria, Persia, Parthia, Egypt, India, China*; and boasted that he had three Parts of the World under his Power. He defeated the proud *Bajazet* (*Turk*, i. e. *Lightning*: for the *Expedition* of his Conquests;) and all the *Turkish Army* in that great Battle near Mount *Stella* in the Plains of *Angeria* in *Galatia*, July 28. *A. D.* 1402. He was cruel, but a vast Encourager of the *Christians*, tho' a *Mohammedan* by Profession; and died three Years after that grand Victory, Feb. 8. 1405. at a Village called *Astrar* and *Otar*, distant from *Samarcand* about 304 Miles, lived 70 Years, 11 Months and 22 Days; and was buried in a magnificent Tomb erected by himself for that Purpose, at *Samarcand*. But his Sons lost all his Conquests; of him the present *Moguls* are descended. He and *Agisilaus*, the 6th King of *Sparta*, were both lame of one Foot, yet very valiant and successful Generals. He was called, the *Wrath of God*, and the *Destroyer of the Earth*: and *Alaric* the King of the *Goths*, who plunder'd *Rome*, *A. D.* 410. and conquered the *Roman Empire*, The *Scourge of God*; for their Cruelty.

Line 390. Paquin, Pekin or Pecheli; Chinese, i. e. The Northern Court: because it is the North of China; as Nankin, i. e. The Southern Court, for the same Reason. The Capital City of the Province of Pekin, and the Metropolis of that vast Empire, since the Years 1404. 30 Leagues from the famous Wall, (which is 1200 Miles long, 6 Fathom high; built in 27 Years by 70050000 Men, to keep out the Tatars, about A. M. 3728, and 300 before Jesus Christ) in a fertile Plain, in the Form of a vast Square; each Side

• Being 12 Chinese Lys or Furlongs in Length,
 i. e. 3600 Paces, with 12 Gates, stately Palaces
 and Temples, wherein are Idols of massy Gold, as
 big as the Life. The Streets are very strait, and
 at the longest 120 Feet, but very dirty. It is
 the largest and most beautiful City on the Face of
 the Earth. There is a most prodigious Bell,
 weighing 120000 Pounds; it is 11 Foot Dia-
 meter, 12 Foot high.

Sinæan, from *Sinæi*; the People of *China*, in *Latim Sinarum Regio*. Here, the Throne of the Emperors of *China*, by a Fig. of *Rhet.*

Line 391. *Agra*; Indian. The Capital City of the Province of *Agra*, larger than *Dehli* (*Mog.* i. e. A vast Extent) and a great City in *India*; being 9 Miles long, in the Form of an half Moon, with a mighty and admirable Castle. It stands upon the River *Gemm* or *Gemini*, on this Side the *Ganges*, and is the Metropolis of the *Moghol's Empire*: but the Houses are low, mean and made up of Straw, at a good Distance and encompassed with high Walls, that their Women may not be seen. It lies in 22 Degrees and an half, Northern Latitude, 210 Leagues from *Durtal*, 150 from *Lahor*, and 35 from *Dehli*. Some reckon 25000 Christian Families there, besides *Heathens*; but the *Muhammedans* are most in Number. *Agra* was made the Imperial City by *Moghol Akbar*. A. D. 1566. who called it *Akbarabed*, i. e. The Habitation of *Akbar*. *Shah Jehan* (*Perf.* i. e. King John) removed from *Agra* to *Dehli*, March 29. A. D. 1647. and called it *Shah Jehanabad*, i. e. The Habitation of King John. *Dehli* pays 3,125,000*l.* of yearly Revenues to the Emperor.

Lahor, or *Lhor*; *Perf.* from the *Heb.* i. e. Light. The Capital City of the Kingdom or Province of *Lahor*, which contains several Kingdoms. It is

three Leagues in Length, yields 37 Millions per Ann. to the *Moghul*, and there the Emperors kept their Court, from A.D. 1155. till they removed to *Agra*; since it is very much diminished. There is a noble Walk of tall Trees on both Sides of the Road from it to *Agra*, which is 150 Miles distant. The Province of *Labor* is called also *Pengah*, Pers. i.e. *The City of five Waters*: because it is watered by five Rivers, viz. *Rawy*, *Bebat*, *Obcam*, *Wibi* and *Sindar*. Many will have this Country to be the Kingdom of King *Porus*, who so valiantly opposed *Alexander the Great*; and *Labor* to be the *Bucephalia*, which he founded in the Memory of his famous charging Horse, called *Bucephalus*, Gr. i.e. *The Ox-Head*, who died there not of his Wounds, but of old Age: For he was the next Conqueror after *Bacchus*, who opened a Communication to the Indies, as far as *China*, 330 Years before the Incarnation, which facilitated the Propagation of the *Gospel* to St. *Thomas*, *Bartholomew*, *Pantæmus*, and other zealous Preachers; and *Tamerlane* was the next. *Labor* is 360 Miles from *Agra* to the South, and 180 Miles East of *Multan*.

Mogul, or *Moghul*; *Tatar*, i. e. *White*: because they descended from the *Moghul Tatars* or some white Men, who invaded India, under a Captain or King called *Moger* or *Mogol*; and erected a Kingdom in *Bengal*, &c. about A.D. 1187. In the Tatarian, *Mung Lang* signifies *Melancholy*: because *Mogul* or *Mungal*: the Son of *Alanza Chan*, the first Monarch, was a Man of a melancholy Disposition: Their Country, which lies in *Turcestan Tatary*, is called still *Mogbelstan*. The present *Moguls* are the Race of the famous *Tamerlane*, who conquered *India*, A.D. 1400. Now the *Moguls* are Emperors of all *India*, extending from *Persia*, on the West, *Tatary* on the

the North, *China* on the East, and the *Indian Ocean* on the South; they are the richest *Monarchs* upon Earth, and their Dominions are of the vastest Extent, being divided into 35 different Kingdoms. He and some of his Subjects are *Mubammedans*, the rest are gross *Idolaters*, except some *Europeans*, who trade there.

Line 392. Chersonese; Lat. Gr. i. e. A Peninsula.
A Geogr. T. Because it is a Piece of Land surrounded with Sea, but at one Place, which unites it to the *Continent* or main Land; an *Isthmus*. Many Places are so called, but this is a vast Tract of Land comprehending the large *Peninsula* of *Ganges*, the most Southern Part of the *East-Indies*, between *Sumatra* and *Borneo*; called by the Antients, the *Golden-Chersonese*: because it abounded with *Gold*; Now the *Promontory* of *Malaca*, from *Malaca* the chief City of it.

Line 393. Persian. Here, the *Emperor of Persia*, whose Royal Seat was at *Ecbatan*, by a Fig. of Rbet. *Persia* in sacred Scripture is called *Cuth*, *Heb.* i. e. *Lurking* or *hidden*; also *Elam*, and the People, *Elamites*; from *Elam* the Son of *Sem*, who first settled there with his Posterity. In the Reign of *Cyrus*, about *A. M.* 3419. before *Christ*, 531. it began first to be called *Persia*, *Heb.* i. e. *Horsemen* or *Troopers*: because he taught those People the Use of *War* and *Horses*. The *Persians* and *Tatars* call it *Iris* or *Iran*, from *Irige*, eldest Son of *Fraydun*, 7th King of the first Race of their *Monarchs*. It is the most ancient and renowned Empire in both *Divine* and *Human History*. It is about 1440 Miles in Length, and 1260 in Breadth, in the Middle of *Asia*; having *Tatary* and the *Caspian Sea* on the North, the River *Indus* on the East, the *Indian Ocean* on the South; *Euphrates*, *Tygris*, and the *Persian Gulf* on the West; and consists of eleven

vast Provinces; besides other Acquisitions. Now the Inhabitants call it *Faristan*, and the Empire of the Sophy.

Ecbatan, or *Ecbatana*; Arab. i. e. Of divers Colours: because the Walls and Towers were built of seven different coloured Stones, which did cast a glorious Splendour. It is called *Achbenarba*, *Ezdras* 6. 2. and by the Inhabitants, *Tebris*, *Casbin*, now *Tauris*. It was built by *Selucus* according to *Pliny*; repaired and enlarged by *Arphaxad*, whom some call *Dejoces*. See *Judith* 1. 1, 2, 3, 4. about *A. M.* 3400. according to *Herodatus*. It was the first Capital of *Media*, then of *Perisia*; was the richest City in the World; and consisted of many stately Palaces, Courts, Sepulchres of their Emperors, and of their whole Treasures. There *Daniel* the Prophet erected an admirable Palace. The Emperors of *Perisia* had four noble Palaces, they resided at *Ecbatana* in the Winter, at *Susa* in the Summer, at *Persepolis* in the Autumn, and at *Babylon* in the rest of the Year. The Turks sacked it often, but the *Perians* have kept Possession of it since, *A. D.* 1603.

Line 394. *Hispaban*, *Hispaham*, or *Ispahan*, by some *Hagistan*, by the *Armenians*, *Sphuhun*, and now *Isfahan*, *Pers.* i. e. The happy City or the City of the Whites. The Metropolis of all *Perisia*, in the Province of *Iraca* or *Erach*, the antient *Parthia*; it is 70 Miles South from *Casbin*, 80 North from *Ormuz*. *Sthab-Abbas* the Emperor of *Perisia* fixed his Royal Seat there, beautified, enlarged and enriched it; and there his Successors have kept their Courts these 200 Years past. It is thought to be the antient *Aybadama* or *Spada*, and was called *Hecatempolis*, *Gr.* i. e. Having 100 Gates, but now 7. It is one of the greatest Cities upon Earth, walled round with Earthen

Barthen Walls, which is a singular Thing in *Perſia*, about 30 Miles round, in a very fruitfull Plain, and wash'd by the River *Zenderu*, which is as broad and deep as the River *Thames* is at *London*; very rich, of a vast Trade from all Places, and populous; they reckon a Million of Souls in it; having 162 Mosques, 48 Colleges, 1802 Inns, 273 Baths, 12 large Burying Places, which late without the City, as they are over all *Perſia*; and so they were over all the Earth, till about 1000 Years ago. But some Houſes take up 20 Acres of Ground. The *Armenians* have an *Archbishop* and 20 *Churches* in it. It is about 2000 Miles from *Constantinople* to the South-East, and 2600 from *London*. There is also the first *Madreſta* or *Academy* of all the nine that are in *Perſia*. *Obs.* The Poet comes to a *Geographical Description* of the principal Places of Europe.

Kſar, Czar or Tsar, i.e. King: or *Sclavenian*. The *Emperor*: A Title of the Emperors of *Moscow* or *Russia*. It was first assumed by *Iwan Magioloum*, when he conquered the City of *Cusan*; and was crowned there, A.D. 1552.

Line 395. *Mosco, Mofcow, or Moskwoa, Heb.* from the *Moschi* or *Mofei*, an antient People, who descended from *Mesoch* the Son of *Japhet*, Gen. 10. 2. Ezeck. 27. 13. 38. 3. and first inhabited the Country of *Golchis*. It is the chief City of *Moscowy*, upon the Banks of the River *Mofcow*, and gives the Name to that vast Empire in the North of Europe. This City is old, large, populous and rich; built of Wood, ill contrived, not paved, and was founded, A.D. 1234. The chief Church called *Jerusalem*, was founded by *John Basiliades I.* But he put out the Eyes of the Architect, that he might never contrive nor build such another. A poor Reward indeed! The *Tatars* burnt 8000 Houſes of it,

A.D.

A. D. 1571. The Poles 41,000; and destroyed about 200,000 Souls, A. D. 1611. It was again laid in Ashes, A. D. 1699. 1701. It is about 16 Miles in Compass, and contains about 700,000 Inhabitants. It abounds with *Merchants* out of all Nations, and was made the Royal Seat of the Empire by *John Duke of Russia* about 300 Years ago. It stands in the Middle of the Country, fenced with Lakes and three strong Walls. It is about 750 Miles from Stockholm to the East, 750 from Warsaw to the North, 1000 Miles from *Constantinople* to the North-East, and 1500 Miles distant from *Paris* and *London*. The Empire is vast and large, in Length about 1699, and about 1100 Miles in Breadth. See B. X. N. 431. The *Moscovites* were rude and barbarous *Heathens*, till they imbraced *Christianity* from the *Grecians*, A. D. 989. Printing A. D. 1560, and now they are trained up in all polite *Literature*, *Arts* and *Sciences*, by *Peter the Great*: Their *Alphabet* consists of 42 Letters, which very much resemble the *Greek* ones. The *History* of the *Moscovites* doth not rise above 200 Years past.

Bizance, or *Bizantium*; from *Bizes* a Captain of the *Megarean Fleet*, the first Founder of it. It was first called *Lygus*, from its Founder; afterwards repaired by *Pausanias King of Sparta* about A. M. 3307. An antient City of *Thrace*, and the last in *Europe*, on the *Bosphorus Tbracius* (See B. II. N. 1018.) It was destroyed by *Sept. Severus* after a Siege of three Years, and turned into a *Village*, about A. D. 196. to punish the *Citizens* for revolting; but rebuilt, enlarged and beautified by *Constantine the Great*, who made it the Royal Seat of the *Roman Empire*, which proved the Ruin of it, and commanded it to be called *New Rome*, A. D. 300. But it is commonly called after him, *Constantinople*, i. e. The City

City of Constantine. It was called also *Parthenopolis*, Gr. i. e. *The City of the Virgin*: because it was dedicated to the *Blessed Virgin*. The Turks call it *Stamboul*; which they say, signifieth *Fair, Peace and Plenty*. It answers to these Properties indeed: but *Stamboul* or *Istambol* is corrupted for *Eisten polin*. Gr. i. e. *Into the City*; and commonly the *Port*: because it is the greatest and finest *Port* they have, or perhaps is in the World; being frequented by *Merchants* from all Parts of *Europe, Asia* and *Africa* continually. *Muhammed* the II^d. took it from the *Greeks*, A. D. 1453. And since it has been the grand Seat of the *Turkish Empire*. It yields the fairest Prospect without of any City, but the meanest within. It is 900 Miles from *Rome*, 1460 off *Paris*, 1570 from *London*, 1850 from *Madrid*, and 1000 from *Moscow*.

Line 395. Turkestan, or Turkestan; Tat. i. e. *The Country of the Turks*; because they settled there first, and afterwards broke thro' the *Caspian Streights*, and settled in *Armenia*, about A. D. 844. At that Time the *Caspian Sea* was froze over 13 Foot deep, and Men walked a 100 Miles on the Ice of it. A Kingdom or Province of *Zagathaian Tatary*, lying between *Great Tatary* and the Empire of the *Great Mogul*, on the East of *Catbay* or *Catba*, having *Tataria Propria* on the North, and *Indostan* on the South, and on the East Side of the *Caspian Sea*. Some take it to be the Kingdom of *Thebet*, in the said *Tatary*. Here, the Emperors of the *Turks*, who are descended from the antient *Turks* of *Tatary*.

Line 396. Negus, or Neguz; Ethiop. i. e. *Emperor*. The Emperor of *Abyssinia* in upper *Ethiopia*: A Title which the *Abyssines* bestow upon their Prince, by a *Fig. of Rhet.*  Obs. Our *Geographical Poet* comes now to a View of *Africa*,

Africa, and first on the East Side.

Line 397. Ercoco, Erquico, Arquica, and by others Erroro; Ethiop. It is a Sea-port Town of Ethiopia on the Red Sea, near the Persian Ocean, with a fine Harbour and a very good Trade, and was the outmost Boundary of the vast Abyssinian Empire, to the North-East of Africa.

Line 398. Mombaza, Monbaza, or Mombazza; Arab. For this and several Cities on that Coast were built by a Colony of the Arabs, who about A. D. 930. settled a Trade there. A very large and wealthy City, having a good Trade, and is the Capital of a small Kingdom of the same Name, in a little Island, 12 Miles in Compass; 70 Miles from Melind; 150 Leagues from Quioia, near the Line, in the Eastern Ocean; subject to the Emperor of Ethiopia in Zanquebar, but very fruitful and populous. It was once possess'd by the Portuguayr, but now subject to the King of Mombasa, who calls himself Emperor of the World. *Obs.* Banguebar and Zingebar; Ind. comes from Bar; i. e. The Coast of the Zinges or Nigros, who first traded there with the Arabs, about A. D. 930.

Quioia, Quiola, Quilou, or Kiloa; Ethiop. A capital, rich, and pleasant City, upon a Riter, and in an Island of the same Name, between Mosambique and Melind, on the East Shore of Africa, near Zanquebar in Ethiopia Inferior. This Kingdom extended 250 Leagues along the Coast, till Francis de Almeyda burnt the City, and made the Kingdom tributary to Portugal, A. D. 1505. But the Natives rebuilt it, and pay a yearly Tribute to the King of Portugal. They speak the Arabic, are Muhammedans, and gross Idolaters. The Kings of Quioia were Masters of Mombaza, Melinda, and other Islands thereabout. The Arabs traded first there, then

the Muhammedans, and at last the Portuguese.

Melind, or *Melinda*; *Ethiop*. The Capital of a small Kingdom on the Coast of Zanquebar, between Mombaza and Pata, belonging to *Ethiopia Superior*, near the Lake Galice. The Town is near the Sea, with a convenient Port. The King of it made a League with *Emanuel* King of *Portugal*, A. D. 1500. The City is very rich, and abounds with great Plenty; their Sheep are so fat, that the Tail of them often weighs 30 Pounds, and some more. The King of *Melinda* is serv'd in great State and Splendor, is a Muhammedan, as are most of his Subjects; the Rest are gross Heathens.

Line 399. Sofala, Sophala, or Zophala; Ethiop. A petty Kingdom in Lower *Ethiopia*, between the River *Magnice* on the South, and the River *Cuama* to the North; so called from *Sofala*, the Capital of it, which is situated in a little Island upon the *Ethiopic Ocean*. It is supposed by some to be the *Ophir*; (*Heb. Rich*; because it abounded with *Gold*, *Pearls*, *Ivory*, *Peacocks*, &c. See 2 Chron. 8. 18.) to which King *Solomon* sent his Fleet; from the Abundance of *Gold*, and other rich Commodities of it. There the Merchants of *Arabia Felix*, afterwards the Muhammedans, established their Religion, and settled a great Trade; and the Portuguese since. Our Poet follows this Opinion here. All this vast Tract on the Sea-Coast is call'd *Caffaria*, and the People *Caffers*; i. e. *Infidels*, who have no Religion, but live like the *Brute Beasts*; There being a different People within 10 or 12 Miles of one another; they have continual Wars among themselves.

Ophir; *Heb. Arab.* i. e. *Abounding in Riches*: being a Place where the purest *Gold* abounded; about which there are many Conjectures among the

the Learned: or from *Ophir* the Son of *Joktan* Son of *Sem*, who first settled there. There is one of that Name in *Arabia*, whence King *David* brought much *Gold*, another in the *East-Indies*, from which King *Solomon*, and *Hiram* King of *Tyre* fetched *Gold* and many other valuable Commodities; which some now take to be the *Island of Ceylon* where there is an *Haven* called *Hippor*, and the *Phœnicians*, *Ophir*; others, *Pegu*; some *Sumatra*, *Japan*, *Taprobana*, *Sofala*, &c.

Line 401. Congo; Ethiop. It is a vast Country, called by some *Lower Guinea*, which has Part of *Negroeland* on the North, *Ethiopia* on the East, *Caffraria* on the South, the *Ocean* and *Guinea* on the West, and lies on the Western Shore of *Africa* in the lower *Ethiopia*; so called from the capital City. Others call it *Manicongo*, i. e. *The Province of Congo*. It is very fruitful, well watered, abounds with all Sorts of very good *Fruits*, *Plants*, *Herbs*, *Beasts*, *Crocodiles* and *Serpents*; some of these *Serpents* are so large, that they devour a whole *Stag* at once: *Congo* is divided into six Provinces, viz. *Bamba*, *Songo*, *Sunda*, *Pango*, *Patta* and *Pemba*: The Inhabitants were converted to the *Christian Faith* by the *Portuguese*, A. D. 1490, but forsook it, because the *Plurality of Wives* was denied them; as Sir *Walter Ralegh* says. ~~if~~ Obs. Now *Milton* comes to the *Western Side of Africa*.

Angola; Ethiop. The ancient and true Name of it was *Ambonde*, and the People were called *Ambondes*; 'till one of their Princes, called *Mani-Angola*, i. e. *The Governor of Angola*, about 360 Years ago, with the Assistance of the *Portuguese*, subdued many petty neighbouring Kings, and made himself sole *Monarch* of them. He, for his mighty Acts, was called, in their Language, *Inene*,

Inene, i. e. the *Great*; and from his *Name* this Kingdom was called *Angola*. This Kingdom is situated between *Malaman* on the South, *Malambo* on the East, and *Proper Congo* on the West, near the *Line*, is well water'd, very fruitful, and populous; so that the King can raise an Army of 100,000 Men. The People on the Sea-Coasts are *Christians*, but those in the Inland Regions are rude and barbarous *Heathens*.

Line 402. *Niger*, or *Nigir*; Lat. i. e. *Black*: Because it runs thro' a Soil all covered over with Dust, that is *black* and scorched with the *Sun*. It is the greatest River on that Side of *Africa*, rising out of a Lake of the same Name in the Country of *Medra* of *Upper Ethiopia*, divides *Nigritia*. (Lat. i. e. *The Land of the Blacks*) into two Parts, East and West, makes a Lake, call'd *Borno*, passes by *Congo*, there it makes another Lake call'd *Guarda*; and after a Course of 750 *German Miles* Westward, falls into the *Atlantic Ocean* by six great Streams, near *Cape Verd*. It overflows its Banks. (as the *Nile* and many other Rivers do) for eight Days in the Month of *June*, and from the same natural Cause. The People of *Nigritia* are all *Pagans*.

Line 403: *Almansor*; rather *Al-mansor*; Arab. i. e. *The Victor*; as *Selucus*, King of *Syria*, was stiled *Nicator*; Gr. i. e. *A Victor*. *Joseph Almanzor I.* was King of *Morocco*, who invaded *Spain* with 60,000 Horse, and 100,000 Foot, A. D. 1158. He usurped the Territories of the *Spanish Moors*, who invited him over, was beaten by the Christians, and slain with an Arrow, at the Siege of *Santaren* in *Portugal*. Here, *Morocco*.

Fez; rather *Fess* and *Fessa*; Arab; i. e. *Sprinkled* with *Dust*; spread out or large: Or from *Phaz* or *Paz*. Heb. i. e. *Fine Gold*; because Gold abounded thereabout. A large wide King-

dom on the West of Barbary, having the *Mediterranean Sea* on the North, and the *Atlantic Ocean* on the West, the River *Mutvia* on the East, Mount *Atlas* and the River *Ounmirati* on the South, which part it from *Morocco*. The Country is mountainous and desert, but in some Places it produces all Manner of *Grain*, *Almonds*, *Figs*, very large *Grapes*, *Cattle*, *Leopards*, the best *Horses* in all *Barbary*, and the fiercest *Lions* in all *Africa*. It belongs to the Emperor of *Morocco*, is divided into seven *Provinces*, and is so call'd from *Fez*, the capital City, which was so called from *Pbut* or *Pbut*, the Son of *Ham*: For there is the River *Pbuth* near a River of the same Name, and another call'd *Seben*: It is about 12 Miles round, and contains many *Gardens*, *Palaces*, *Mosques*, and about 300,000 People; of whom there are about 5000 *Jews*, and many rich *Merchants*. The chief Mosque in *Fez* is a Mile and an half in Compass, the Roof is 150 Yards long, and 80 broad; it hath 30 large Gates, and above 300 Cisterns to wash in. By other Writers this Country is called *Lybia*.

Sus, or *Susa*; from *Sus*, the principal City, and a River of the same Name; *Arab. i. e. A Lily*. Another Kingdom of *Morocco*, containing seven Provinces, not well known as yet. It hath *Morocco* on the North, the Kingdom of *Taflet* on the East, the *Atlantic Ocean* on the West, and is not far from Mount *Atlas*.

Line 404. *Algiers*; *Arab. i. e. The Island*; on Account of a small *Island* opposite to the *Mole*. The largest Kingdom in *Barbary*, about 6000 Miles from East to West, and 250 from North to South upon the *Mediterranean Sea*, over against *Minorca*, and 100 Miles from *Sally*. It was the Capital of *Mauritania*, in the Days of

King *Juba*, and has been subject to the *Romans*, *Goths*, *Arabians*, &c. The present Inhabitants are *Moors*, who settled there after their Expulsion out of *Spain*, A. D. 1492. It is now very rich, and the most noted Pyrates in *Africa* abound there. The *English* burnt their Ships in 1655. and 1670. The *French* bombarded their City in 1688. The City is one of the finest, largest, strongest, richest, and most populous in all *Africa*. The City is a League about. The *Africans* call it *Muzgunna*, from the *Bene Muzgunna*, i. e. The Sons of *Muzgunna*, - who first founded it, long before the *Romans*: The *Arabs* call it *Al-Jezeirat*; the *Moors*, *Izeir*; the *Turks*, *Jezaire*; and the *Europeans*, *Alger*, *Algiers*, *Algier*, &c. It lies in a spacious Bay close by the Sea, at the Bottom of a steep Hill. The *Mole* was begun by *Heyradin Barba-roffo*, i. e. Red Beard, a Pyrate, A. D. 1531. *Tremisen*, *Tremisen*, *Tremissen*, properly *Flemizen*; *Arab.* The *Arabs* call it *Marfa*, i. e. A Port; and *Al-Kibir*, i. e. The Great; being the *Portus magnus* of the Antients; the finest, safest, and largest Harbour in all *Africa*; but now it is a poor Remnant of a vast Kingdom. A Kingdom of *Barbary*, West of *Algiers*, about 300 Miles from *Tremissa*, the capital City, which is very large, populous, and noble. It hath *Fez* on the West, *Tunis* on the East, and the *Mediterranean Sea* on the North. The *Romans* called it *Cæsarea Mauritania*. Some say this City was the Royal Seat of King *Juba*, and call'd *Julia*. This Kingdom is about 380 Miles long, but not above 25 Miles broad.

Line 405. Europe. See B. X. N. 310.  Obs. Milton passes over this Quarter of the World slightly, mentioning only *Rome*, once the Capital of *Europe*, and Mistress of all the known

Parts of the World for a long Time. See B. IX. N. 510. Now he takes a View of America. beginning at the *Northern Countries, Kingdoms, and Cities.*

Line 407. Mexico; American; i. e. A Spring or Fountain, which rises out of a little *Hill*, call'd *Chapultepes*, 3 Miles from the City, but convey'd in two Pipes upon Arches of Stone and Brick: Or from *Mexiti*, the first Founder of it under *Mexi* their Captain, about *A. D. 720*. Or from *Mexitili*, their grand *Idol*. The first Name of it was *Tenuchitan*, i. e. *A Fruit out of a Stone*; because it was first founded near a great *Stone*, and *Tree*, bearing sweet *Fruit*, called *Nuchtli*; and by the *Spaniards*, *Tunas*: Wherefore *Mexico* beareth for its Arms, *A Tree springing out of a Stone*. It standeth in the Middle of two Lakes, like *Venice* in the *Adriatic Sea*, and *Mantua*, a fine City of *Italy*, in a Lake 5 Miles long; one is fresh, standing Water, and full of *Fish*; the other is saltish, bitter, ebbeth and floweth, but hath no Kind of *Fish*: One of them is 15 Miles long, and as much broad; the other is 45 Miles in Circuit. It was taken, plunder'd, and burnt by the cruel *Hernando Cortez*, Aug. 13. *A. D. 1521*. in the 140th Year from the Foundation of the *Royal Seat* there; who murder'd above 1,000,000 of miserable Souls. God punished them by this cruel Scourge, for their abominable *Idolatry*: For they had 2000 Gods, to whom they offer'd *Human Sacrifices*; one Time 5000: They sacrificed 20,000 Men a-year; so that in the great *Temple* Human *Blood* dash'd upon the *Walls*, lay congeal'd above a Foot thick.. This City giveth Name to the vast Kingdom of *Mexico* in *North America*, and to the whole Northern *Continent* of it, which is about 23,000 Miles round. It suffer'd

suffered much by an *Inundation* of the Lake, A. D. 1629. whereby 40,000 People perished; and by another in 1634. But now it is the richest, noblest and most populous City in all *North-America*, consisting of 70,000 Houses, besides stately *Churches*, *Courts of Judicature*, *Colleges*, *Palaces*, &c. The People are of the Communion of the *Church of Rome*, the rest *Pagans*.

Montezume, Motezume, Molezuma or Molencaima; Amer. i. e. *A fury Prince*: the 2d of that Name, and 9th King of *Mexico*; one of the mightiest Emperors upon Earth, he had 2000 tributary Kings; his *Topac*, i. e. *Palace*, was most magnificent and immensely rich, his Attendance and Grandeur incredibly noble; till *Ferdinand Cortez* with 9000 *Spaniards*, assisted with the People of *Thascala* (Amer. i. e. *A Land of Bread*, or a *Lady of Bread*; from *Teca*, i. e. *A Lady*; and *Tescal*, i. e. *A Cake or Bread*). Vanquished his Army, consisting of 350,000 Men, from A. D. 1518. to 1521. and have possessed *Mexico* ever since.

Line 408. *Cusco, or Cuzco*; Amer. A vast Country of *South-America*, from the Capital and Royal City of their *Inge* or *Yncas*, i. e. *Kings*. The City stands in a Plain among Hills, in a fine Air, a pleasant and fruitful Land, and is as beautiful as any City in *Europe*: The Walls of it were built of four-square Stone with wonderful Art and Labour, tho' they had not an *Iron Tool*; but grind ed them upon others, and covered with *Plates* of solid *Gold* and *Silver*. It was divided into *Hanan Cusco*, i. e. the *Higher Cusco*; and *Harin Cusco*, i. e. the *Lower Cusco*; and so vastly rich, that *Francis Pizardus*, who sacked it, got such incredible Treasures, that the 5th Part, which fell to the King of *Spain*, came to 400,000 *Florins*: for all the *Gold* and *Silver* of *Peru* was carried

thither : but since then it is very much impaired in every Respect. It was ruined by an Earthquake, A. D. 1650.

Peru, or Perou ; Amer. i. e. A Fisherman or Seaman : because the Spaniards asked one of the Natives, the Name of the Country ; answered *Peru*, which signifies so much in their Language. All the South of America from the Straits of Magellan to the Isthmus of Darien or Panama, about 4000 Miles in Length and 17000 Miles in Compass, is called *Peru* ; which is a large Peninsula, like Africa. Here, a particular Kingdom of it, the best of them all, and vastly rich in Gold, Silver and Diamonds. This is bounded on the North with *Terra Firma*, on the East with the Country of the *Amazons*, and *Rio de la Plata* ; on the South with *Cbilli*, and on the West with the South-Sea ; 1400 Miles in Length, and about 400 Miles in Breadth. It was discovered by *Columbus*, A. D. 1496. By *Alausa*, by *Vespucius* ; and conquered by *Francis Pizarro*, A. D. 1525. But since that Time it is very much decayed and ruinous.

Line 409. Atabalipa, or Atabaliba ; Amer. The last and one of the most magnificent and peaceable Emperors of *Peru*. *Francis Pisarrus* with 150 Foot and a few Horse conquered him with 25000 Men, and many Millions of miserable People : but after the Prince had given him a House full of refined Gold and Silver, valued at 15 Millions to save his Life, the cruel Villain strangled him, contrary to his *Faith* and *Promise*, A. D. 1533. Thus God punished them for their *Idolatry*, and soon revenged those cruel *Murders* ; for all concerned in it, perished quickly by miserable and untimely Deaths. The Seat of the *Peruvian* Emperors had been at *Cusco* for 400 Years ; therefore all these immense Riches were amassed

amassed therein: so that the *Royal Palace*, the *Temple of the Sun*, the *Walls* and *Houses* were covered with *Gold* and *Silver*; their *Pots* and other *Utensils* were of the same Metal; which our *Poet* takes notice of here.

Line 410. *Guiana, Gujana, or Guaiana; Amer.* A large Country of *South America*, under the *Line*, well watered, and the most fruitful and beautiful Place in the World; they have an everlasting Spring; and count a Man dies young, if he does not live above 100 Years. It is called so from the River *Wia* or *Wiana*; and by our *Sailors* the *North Cape*: because it is the most remarkable Land on the *North Coast of Peru*. It is bounded on the North and East with the *Atlantic Ocean*, on the South with the River of the *Amazons*, and on the West with the River *Oronoko*: It is about 400 Miles in Length, and 150 Miles in Breadth. The Inhabitants are still *Cannibals*, (*Lat. i. e. Men-Eaters, like Dogs*) and very savage *Pagans*. It was discovered *A. D. 1541.* by the *Spaniards*. When our *Poet* wrote this, the *Country* had not been robbed and enslaved by them, as others of *Mexico* and *Peru* had been: but now it is inhabited by the *English, Dutch, French, and other Europeans.* K Obs. The *River Amozone* is certainly the greatest, richest and most fertile *River* upon the Face of the Earth; (if we may except *Rio de la Plata*, which is navigable for the greatest Ships, above 200 Leagues, and 60 Leagues wide at the Mouth.) It is about 1276, some say 1800 *Spanish Leagues*, *i. e.* About 5408 *English Miles* in Length; it runs from the *West of Peru*, to the *Eastern Ocean*, 84 Leagues broad at the Mouth, and is replenished with 1000 other *Rivers* thro' its Course, washing many rich Countries. The old Name of it was *Pajan quiris*, *i. e. The great River,*

River, and *Hohio*; i.e. The fair River : but the Europeans called it and the Country so, at their first discovering of it : because they saw many warlike Women upon the Banks of it, opposing their Landing and Conquest, resembling the antient *Amazons*. B. IX. N. 1110. See A Survey of it perform'd at the Order of the King of Spain, by M. Christ. d' Augna, translated into English, 1699.

Geryon; Gr. i.e. A *Bribuler*: A King of Catalonia in Spain, who founded *Granada* a City of Catalonia, and called it by his own Name. The Poets say he had three Bodies, i.e. He was a Gigantic Tyrant and King of three Kingdoms, viz. *Majorca*, *Minorca*, and *Ebusa*; tho' he was rather a King of *Epirus*; as the learned *Bochart* proves; but *Hercules* slew him for his Cruelty. By *Geryon's Sons*, *Milton* means the Spaniards, by a Figr of Rhet.

Line 411. *El Dorado* or *Elderado*; i.e. The golden City; from *Elderador*, i.e. A Gilder; Sp. from the Lat: *Aurum*, Gold; as *Babylon* is called the Golden City, because of the vast Treasure therein, Isa. 14. 4. *Manoa* or *Manboa*; the Capital and Royal City of *Guiana*; the greatest of South America, and perhaps on Earth: for *Diego Ordas* one of *Cortez*'s Companions, entered it at Noon, and travelled till Night; before he came to the King's Palace: and there he saw so much Gold in Coin, Plate, Armour and other Utensils, that the Spaniards called it by this new Name. It stands upon the West Shore of the great Lake of *Parima*. The Spaniards say, the Peruvians built it when they fled from their Cruelty and Tyranny. Others, it is a *Chimera*, and the *Philosopher's Stone* of the Spaniards: for many have attempted to find it, but in vain.

Line 414. *Euphrasy*; Gr. i.e. Joy and Gladness.

Book XI. MILTON's *Paradise Lost.* 465

A T. of *Botany.* The Herb, *Eye-bright,* said to be good to restore the Sight.

Rue; Lat. Gr. i. e. *Preserving* and *Saving:* because it is a good *Preservative* against *Poison*, &c.

A T. of *Botan.* An Herb that contracts the Moisture of the Body, by its Dryness and Heat.

Line 433. Rustic, Rustical and Rural; Lat. from the Heb. *Aras,* i. e. *He plowed:* because that is the main Business there; of the Country; Country-like, Clownish, i. e. A plain, coarse, unpolished Altar stood there: God forbid Altars should be polished, carved and fine, *Exod.* 20. 24, 25. *Gen.* 8. 20. for God is to be worshipped in Spirit and Truth, not with outward Show, Pomp and Grandeur.

Sord, for *Sod;* (as in the late Edit.) Dut. *Sax.*

O. E. Ital. from the Lat. i. e. *Solid.* A Turf or Lump of Earth, dug up with the green Grass, fresh, and also dried with the *Sun* and *Wind*, for the *Fire.*

Line 437. Firstlings; Sax. O. E. from *First:* The Young of Cattle, which were first brought forth. Here the *first Fruits* of every Thing the Earth and the Flocks yielded, which were offered to *God*, as a *Sacrifice of Thankfulness.* This Custom was handed down among all *Nations* by *Tradition.* It was made a *Law* in *Israel*, 2000 Years after this, that none might eat young *Lambs*, *Corn*, *Bread* or any *Fruits*, till they brought an Offering to *God* first, *Levit.* 23. 14. And such *Laws* were made long after that, among the *Greeks*, *Latins*, and all other *Nations*, that had any written *Laws* or Sense of a *Deity.*

Line 442. Consum'd, for *Consumed;* Fr. from the Lat. i. e. *Destroyed* or *wasted together.* ☺ Obs. The Celestial Fire consumed all the *Sacrifices* at once; somewhat like the Flash of *Lightning*; and yielded a most pleasant and sweet *Odeur* like

a Perfume. It came down upon the Sacrifices of *Abel, Noah, Abraham, Moses, Elijah, David, Solomon* and other pious Patriarchs ; and was an extraordinary Sign of God's most gracious Acceptance. It was preserved in the Tabernacle and the Temple for an holy Use only, till the Destruction of the Temple by Nebuchadnezzar ; then it ceased forever, to make way for a more spiritual Service. See Gen. 4. 4. Lev. 9. 24. 2 Kings 18. 38. 2 Chr. 8. 1. For otherwise Solomon's Sacrifice of 22000 Oxen and 120,000 Sheep, and others, had been very tedious and nauseous. From thence the antient Chaldeans, Persians, Greeks, Romans, &c. kept a sacred Fire perpetually in their Temples, wherewith they worshipped ; and obliged their Priests to keep it always burning, and made it Death to them that let it out. This our Poet intimates, by saying,
With a noble Glance.

Line 443. Other's not, i. e. Cain's Offerings were not acceptable to God ; because they were not sincere, not true-hearted, holy, upright and in Faith, i. e. Cain's Offering was not so.

Line 445. Midriff, q. Middle-riff ; Sax. O. E. i. e. Between the Womb and the Heart. An Anat. T. A strong Membrane, which separates the Heart, Stomach, Liver and Lungs ; from the small Guts, or lower Part of the Belly.

Line 447. Effus'd, for Effused ; Lat. i. e. Poured out. Read, Abel poured out his Life, with gushing and effused Blood, i. e. He died, by a Fig. of Rhet. Gen. 4. 8.

Line 455. Read thus, The unjust or wicked Man hath murdered the upright Man. This was first verified in Cain and Abel ; and afterwards in all the Wicked, who persecuted and destroyed the Righteous in all Ages, thro' Spight and Malice.

Line 474. Diseases ; Fr. Sax. O. E. i. e. Without Ease ;

Ease; Sicknesses, Distempers and Maladies, which waste and destroy Men. ☐ Obs. Here is a sad, dismal and horrid Scene and Catalogue of Diseases; a Digression. All those Miseries are the Effects and Punishments of Sin, flowing out of Pandora's Box, but rather from the Sin of Eve. Read, Dire Diseases. See B. IX. N. 887.

Line 476. *Inabstinenſe*; Milt. from the Lat. Not Abstinence; Not keeping from Excess. Here, Eve's not Forbearance of the forbidden Fruit.

Line 479. *Lazar-Houſe*; Ital. Fr. from Lazarus, a poor, scabby and lame Beggar, Luke 16. 20. Heb. i. e. destitute of Help; or the Lord's Help. A Pest-House, an Hospital for such Objects of Pity.

Line 481. *Spasm*; I. Lat. from the Gr. i. e. A Contraction. A Physical T. The Cramp, which contracts, distorts and shrinks up the Sinews of the Body, which makes the Patient look ugly and frightful.

Torture; II. Fr. from the Lat. A Physic. T. A Torment, an exquisite Pain in the Body.

Qualmes; III. Sax. O. E. i. e. Killings. A Physi. T. Fainting Fits, which torments the Heart of a Man or Woman.

Line 482. *Agony*; IV. Gr. A Physi. T. Here, an excessive Pain, Sickness and Torment at the Heart. See B. II. N. 861.

Feavourous, of Fevers; V. A Physi. T. The divers and manifold Sorts of Fevers, Dut. Teut. Lat. from the Gr. i. e. Heat, Fire and Burning: because that Disease is attended with great Inflammations of the Blood.

Line 483. *Convulsions*; VI. Fr. from the Lat. i. e. Plucking asunder. A Physi. T. Contractions; Diseases that pull or affect the Nerves of the Patients.

Epilepsies; VII. Lat. Gr. i. e. Deficiencies or Faintings. A Physi. T. Falling Sicknesses. ☐ Obs. The

The Antients thought this Disease was infectious, and therefore did not suffer those that had it to enter into the *Church* for fear of their infecting others.

Catarrhs; VIII. Gr. i. e. *Runnings*. A *Physi.* T. Defluxions and Runnings of sharp *Rheums*, flowing from the *Head* to the lower Part of the Body.

Line 484. Intestin; Fr. *Lat.* i. e. *Inward*, lying within the *Intestines* or the *Entrails* of the Belly. An *Anat.* T. A very fit *Epithet* for this *Disease*.

Stone; IX. Sax. *Teut.* *Dan.* A *Physi.* T. A most violent *Disease*, caused by the congealing of *Sand* in the *Bladder* or *Kidneys*, which grows solid or hard like a real *Stone*.

Ulcer; X. Fr. *Lat.* from the Gr. i. e. *A swelling, stinking Bile*. A *Physi.* T. A running Sore, Blotch or Bile in the Flesh, which frequently turns into a *Putrefaction* or *Mortification*.

Cholic-Pangs; XI. A *Physi.* T. so called from the *Gut Colon*, which this *Disease* chiefly affects, with *Wind* and *Choler*, causing most violent Pangs or Pains in the Belly. Some say, that *Aristotle* died of the *Cholic*, in the 63d Year of his Age; and two Years after the Death of *Alexander the Great*. However, it is certain, that both King *Herod the Great* and also King *Herod Agrippa* died of it, as St. *Luke* relates, *Acts* 12. 9. and *Josephus* more fully. See his *Antiquities*. B. 19. c. 8.

Line 485. Dæmoniac; Lat. Gr. of a *Dæmon*, i.e. *Knowing*; caused by a *Dæmon* or *Evil Spirit*; Extreme Madness; possessed with a *Devil*; a *Diabolic* Madness. Obs. The *Heathens* took *Dæmon* for a good *Angel*; but *Christians* use it in a bad Sense, for an *Evil Spirit*.

Phrensy; XII. Lat. Gr. A *Physi.* T. A *Distraction of the Mind*. Raving Madness, a Distraction, proceeding from the Power of *Evil Spirits*; as those

those that have been possessed of the Devil; and the worst Kind of Madness. Such were in the Days of our Saviour, his Apostles and the Primitive Christians in Abundance; for then Satan raged more furiously upon poor Mortals; because he knew that his Time was short and near the End. See Rev. 12. 12. Cicero says, that the Laws of the 12 Tables, forbid a Madman to be Master of his own Estate, Tusc. Quest. 3. And ours do the same.

Melancholy; XIII. Lat. Gr. i. e. *Blackness*. A Phys. T. The overflowing of black Choler, which makes a Man very sad and comfortless.

Line 486. *Madness*; XIV. Sax. A Phys. T. Another Disease, whereby Men are deprived of their Reason (called Lunacy) by the Malign Influence of the Moon, and other Planets, another Kind of Madness.

Atrophy; XV. Lat. Gr. i. e. *Without Food or Nourishment*. A Phys. T. A sort of Consumption, when the Body wastes insensibly, thro' want of due Nourishment.

Line 487. *Marasmus*; XVI. Lat. Gr. i. e. *Drying up*. A Phys. T. The highest Degree of a Consumption, destroying the whole Body; a *Wasting Fever*; the *Hectical Consumption*.

Pestilence; XVII. Fr. from the Lat. i. e. *An eating up and devouring all Flesh*. A Phys. T. A Plague, Pest and Infection, which lays all waste before it: The most destructive to Mankind of all other Diseases. *Wide-wasting* is a very proper Epithet. See my *History of Plagues since the Deluge*, A. D. 1721.  OBS. The Pestilence or Plague rages commonly in the hot and warm Countries of Asia, Africa and Europe; but not in Muscovy, Sweden, Findland, Greenland and other cold Climates. It is not in the South Parts of Africa, nor in India, nor in China and Japan;

and was never known to any People in America, even in the hottest Parts of it between the Tropics: The Reason whereof I leave to *Physicians*, *Natural Philosophers* and others to discuss. See Bradley's *Gard.* p. 240, 255.

Line 488. Dropſies; XVIII. Properly Hydropsies; Lat. Gr. i. e. A watery Disease. A Physi. T. Because the Water flows and settles between the Flesh and the Skin, and so makes the Solids lax; hinders Digestion, stuffs up the Parts of the Body and drowns the Patient in his own Skin.

Aſthmas; XIX. Lat. Gr. i. e. A Difficulty of Breathing. A Physi. T. This Disease proceeds from an ill Disposition of the Lungs, an hissing Cough or Phtisick, which affects the Patient especially in the Night, Winter, old Age, and lying down.

Rheums; XX. Lat. Gr. i. e. Flowings or Fluxes of Humours. A Physi. T. Defluxions of sharp Humours or thin and watery Matter, which affect and torment the Joints; making them full of Pain, stiff and unfit for Motion; called Rheumatisms commonly: and Joint-Racking is a proper Epithet.

*Line 496. Quell'd, for Quelled; Sax. O. E. Compassion. Here, restrained, cooled or abated, Adam's best Faculties: for by weeping like a Woman, he divested himself of his Manhood; and became effeminate: for Cicero says, It is beneath a Man to sigh, cry or lament, *Tusc. Quest. 2.**

Line 540. Obtuse; Fr. Ital. Lat. Blunt, become dull, heavy and unactive, by a Fig. of Rhet. Obs. A beautiful Description of old Age, in these 9 Lines here; which is a fine Commentary upon that of Solomon, Eccl. 12. 1.—8.

Line 556. He looked. Here Adam receives a 4th Vision of future Things.

Line 557. Tents; Fr., from the Lat. i. e. Holding or

or containing ; because therein Men and their Household-stuff were contained : Or from *Nata*, *Heb.* i. e. Stretched out ; because they were moveable Habitations, extended upon the Ground. A *Milit.* T. Tabernacles, Booths or Pavilions, with Coverings made of Canvas, to shelter Men from the Injuries of the Air ; for Soldiers, when they are in the Field ; then four or five of them lie in one Tent, &c. In the first Ages of the World Men lived in *Tents* only ; and so they do to this Day in many Parts of *Asia* and *Africa* ; but thro' *Europe* they are only used for *Soldiers*. Here, the *Trade* of *Tent-making* was as much in Use, and as profitable to the *Artists*, as that of *Building* is among the *Europeans*.

Line 563. Resonant. A *Mus.* T. *Fr. Lat.* i. e. *Sounding back* ; sounding loud, echoing from the Instrument.

Fugue ; *Fr.* from the *Lat.* A *Mus.* T. A *Flight*, *Chase* or *Reflexion* of Sounds, when two or more Parts chase one another in the same Parts of *Musical Notes* above and below, upon any Instruments like an *Echo*. ↪ *Obs.* Here, the Poet points at *Tubal*, the Inventor and first Master of *Musical Instruments* and *Music*, Gen. 4. 21. *Jubal* is also called *Apollo* among the *Heathens*.

Line 564. One ; i. e. *Tubal-Cain*, the first Master of *Smiths*, Gen. 4. 22. This Name and History are veiled under the *Fable* of *Vulkan*, whom the *Gentiles* feigned to be God of the *Smiths*.

↪ *Obs.* This is a strong Argument against *Aristotle* and our *Freethinkers*, who assert the *Eternity* of this *World* : For all *Arts* and *Sciences*, all *Mechanic Trades*, took their *Original* from *Adam* and his immediate *Successors*. But if Men had been *eternal*, or many Ages before him, they must have invented these *Necessaries* and *Conveniences*.

niencies of Life from eternal Ages ; which were never done till then.

Line 565. Ir'n, for Iron, by a Fig. of Gram. Sp. Ital. Lat. Ferium ; i. e. *A Striking* : Because it strikes out and conquers all other Metals. A hard, malleable, and very useful Metal. Of all Metals it is the most useful, necessary, common, easiest found, being not so deep in the Earth as others ; and most abundant : And therefore the Use of it was almost as old as the World, being found out by *Tubal-Cain*, Gen. 4. 22. long before the Use of Gold and Silver ; and apply'd to various Uses long before the Days of *Moses*, Deut. 3. 11. Numb. 35. 16. Being necessary for the cutting of Wood, bewing of Stone, building of Tents, Houses, &c. And yet it was never known to the Americans, till the Spaniards invaded them. Brass is next in Antiquity, Use, and owing to the same Author.

Brass ; Sax. Fr. Dut. i. e. *A Mixture*. A soft malleable Metal, taken out of Mines like Iron, and much used among Men in all Ages.

Line 573. Fusil ; Lat. i. e. *That may be melted*, or cast in Molds, by the Force of Fire, meltable.

Line 574. *A different Sort* ; i. e. The righteous Posterity of Abel and Seth, called the Sons of God, in Opposition to the Sons of the degenerate and impious Cainites, Gen. 6. 2.

Line 582. Beavy, or Bevy ; Fr. Ital. from the Lat. i. e. *To drink together*. A T. of Hunt. A Flock of Partridges. Here, a Company of fair Women, the Posterity of Cain, who are mentioned, Gen. 6. 2. 4. by a Fig. of Rhet.

Line 619. Appetence, for Appetency ; by a Fig. of Gram. Lat. An earnest Desire, a great Inclination of the Mind. Here, Lust or sinful Desire.

Line 620. Troul, or Trole ; Dut. Sax. O. E. q. Rout or turn. Here, to let the Tongue ramble and

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and rove, in speaking cunningly and artfully.

Line 626. *To swim at large.* Here, the Poet points at the *Flood of Noah*, in which they were all to be drowned afterwards.

Line 638. *He looked.* Now Adam receives a fifth *View of Futurities*.

Line 642. *Emprise*, for *Enterprize*; Fr. *Milt.* Any great Undertaking or Action.

Line 645. *Single.* Read, *Some did keep in, pick or set an Army of Horse and Foot in a good Rank and Order of Battle; drawn up either by one, or by more of them together.*

Line 651. *Booty*; Dut. *Ital.* Fr. *A Milit.* Γ. *Pillage, Spoil, Prey taken from an Enemy in foraging.* Read, *The Shepherds scarcely fly or can escape with their Lives.*

Line 658. *Jav'lin*, for *Javelin*; Fr. *Ital.* from the *Lat.* A Dart or *Half-Pike*; the Wood was generally three Foot long and an Inch thick, the Point sharp, and 24 Inches long; which the Antients used in War, throwing it violently into the closest Part of an Army.

Line 665. *One*: i. e. *Enoch*, or *Hanoch*; Heb. i.e. *Dedicated*. The Son of *Jared*, and the seventh Patriarch from *Adam*, born *A. M.* 622. He liv'd 365 Years in the *middle Age of the World*, between the *Creation* to the *Flood*; and the *middle Age* of Men in those Days, and was translated into *Paradise*, without tasting of Death and Mortality. He was a *Prophet* and a *Preacher* of Righteousness to that wicked Generation.

Line 679. *Massacre*; Fr. *Ital.* from the *Lat.* i. e. *To kill*; q. *Massa Caro*; An Heap of dead Flesh. Manslaughter; a barbarous and general Slaughter of People not in a Condition to defend themselves; as the *Massacre of Paris*, A. D. 1572. of *Ireland*, begun Oct. 23, 1641. to 1642. of

*Glenco, in the High-lands of Scotland, Feb. 14.
A. D. 1692.* and many more.

Line 683. *Ill-mated*; *Sax. Milt.* Badly and unequally match'd; joined to an *evil Companion*; as when the *Husband* and *Wife* are of opposite and contrary *Humours, Conditions, Interests or Religions*; such as these *Sons of God*, and these of the cursed *Cain*, 2 Cor. 6. 14.

Line 706. *Rapt*, and *Rap'd*, for *Raped*; *Lat.* Snatched, carried away suddenly from the Society of that ungodly Generation, to a far better. This was a vast *Benefit* to godly *Enoch*, an *Encouragement* to the pious, a fair *Warning* to that wicked Age to repent, a plain *Evidence* of Divine *Providence*, a *Demonstration* of a future *State*, a *Day of Judgment*, a *Prelude of Cœlestial Glory* and *Infernal Torments* hereafter: And the *Truth* of it was well known to these seven *Patriarchs*, and to all the Men of that Age, and handed down among all the *Heathens*, by a general *Tradition*.

Line 712. *He look'd*; i. e. *Adam*, who now receives a *Sixth Vision*.

Line 713. *Brazen Throat*; i. e. The Trumpets and other Instruments of War, made of Brads, and used to rouze Men's Spirits; *ceased to roar*, were used no more for that Time.

Line 714. *Jollity*; *Lat. q. Joviality*; as merry as *Jove*, merry as *Griggs* is our vulgar *Proverb*, but most absurd and ridiculous: It should be, as merry as *Greeks*; for they are the greatest *Fasters*, and the merriest of all People in their *Festivals*.

Line 719. *Reverend*; *Fr. Lat.* i. e. To be feared; worthy of Honour, Respect and Awe; because of his *Gravity*, *Piety* and *Uprightness*; i. e. *Noah*. The Poet calls him *Reverend*; because he was a faithful *Preacher* of *Repentance* and other *Duties*: And *Sire*; because he was the grand

grand Source and Original of the New World.

Line 729. Vessel; Fr. from the Lat. A Ship, Bark, Lighter, &c. Here, the *Ark* of *Noah*. It was the first *Ship* in the *World*; God gave the *Form* and *Measures*, and *Noah* was the *Master-Builder* of it; and from it Men took the Hint of *Navi-gation*. It was made of *Cedar* or *Cyprus*, which hath a bitter Sap in it, therefore no Worms touch it, and it doth not rot; for this very *End*, that it might be a long lasting Monument to future Generations, both of their *Sin*, *Punishment*, and *miraculous Deliverance*. *Josephus* and *Epi-phanius* affirm, that the *Remains* of it were to be seen in their Times; and that was about 3000 Years after the building of it. In it *Noah* continued a whole Year and 11 Days, Gen. vii. 11, 13. viii. 16. This *Ark* was made, in all Probability, in *Mesopotamia*, near to *Paradise* and *Armenia*, where it rested and lay till it perish'd.

Line 735. Sevens; Fr. Sp. Dut. Lat. The *Clean Beasts*, or those that were appointed for *Sacrifices*, went into the *Ark* by *Sevens*; that *Noah* might have wherewith to atone the *Deity* for his *miraculous Deliverance*, which he did, Gen. 8. 20. Of the *Unclean Sort* there were only *two*, the Male and the Female, to preserve and propagate every *Species* afterwards. For he made no Use of the *Flesh* of any of these; that was not granted till the *Flood* was over, Gen. 9. 3.

Line 746. Beaked; Dut. i. e. *Pointed*; turn'd up at the End, like the *Beak*, Bill or Nib of a Bird.

Prow; Fr. Ital. Lat. from the Gr. The Head of a Ship: For the Antients carv'd and fashioned that Part of their Ships, like the *Beak* of an *Eagle* and other Birds, to make them appear more terrible to their Enemies.

Line 752. Stabled; Fr. Sp. Lat. i. e. A *Standing-Place* for Horses. Here, the *Places* of wicked Men,

Men, which became Habitations for the *Sea-Monsters* in the Time of the *Flood*.

Line 771. *Foretold*; *Sax.* i. e. *Told before-hand*.

☞ **Obs.** Here is a fine *Caution* against *Fortune-telling*; for it is impious, dishonourable to God, and destructive to Men; therefore *Augustus* drove *Fortune-tellers* out of *Rome*.

Line 779. *Watry Desart*; i. e. The Face of the whole Earth now cover'd with Water, is like a barren *Wilderness*. Here, the unpeopled Earth after the *Deluge*, by a *Fig. of Rhet.*

Line 787. *To whom.* *Michael* continues his supposed *Revelations*, and gives *Adam* a fine *Idea* of the *Universal Flood*.

Line 809. *One Man*; i. e. *Noah*, or *Noach*; *Heb.* i. e. *A Rest*. *Names* were given Men in those Days, by *Divine Inspiration*. His *Name* was a *Prophecy* of *Lamech's*, that that Child should give *Rest* and *Comfort* to the *New World*, and *reconcile* God to Man. *Noe* (whom the *Tatars* call *Nui*, and believe our Account of him and the *Flood*) was born *A. M.* 1056. and liv'd 950 Years. *Noah* is the *Ogyges*, *Deucalion*, and *Saturn of the Heathens*, *Gen.* 5. 29. So *Methusala*, *Heb.* i. e. *After Him it is sent*; for he died but 7, others say 50 Days before the *Flood* was sent upon the Earth. So *Peleg*. *Heb.* i. e. *He divided*; because in his Days the *Earth* was divided among the three Sons of *Noah*, *Gen.* 10. 25, &c. See N. 129. *Noah* is also the Name of a Woman, *Numb.* 27. i. from the *Gr.* But in the *Heb.* it is *Naghnah*, i. e. *Wandering*.

Line 830. *Horned*; *Sax.* *Dut.* i. e. *Having Horns*; which are the defensive and offensive Weapons of several *Animals*. Here, the raging, violent Course of the *Flood*; pushing and rushing, as a *Bull* doth with his *Horns*, hither and thither. The antient Poets represented *Rivers* as with *Horns*,

Horns, to denote the Violence of their Course.

Line 832. *Great River*, i. e. *The Euphrates*; so call'd frequently in Holy Scripture.

Line 834. *Seals*; contracted from *Sea-Calves*; *Teut.*

The French call them *Loup Marins*; the Spaniards, *Labos de la Mer*: Because these Creatures have the nearest Resemblance to a *Wolf*, in their Heads: At full Growth they are as big as a *Mastiff*; (q. *Mase-Thief*;) therefore the Dutch call them *Sea-Dogs*.

Orcs, *Orch*, or *Orks*; *Dut.* *Ital.* *Sp.* *Lat.* *Gr.* A monstrous Sea-Fish, a Kind of *Whale*, but very round; call'd also a *Whirlpool*. They are great Enemies to the *Whales*.

Sea Mews; *Teut.* *Dut.* *Sax.* *O. E.* Formed from the Sound it makes, *Mew*, *Mew*. A Sea-Bird; call'd also a *Sea-Cob*.

Line 839. *He looked*; i. e. *Adam*; who now gets an Account of the *Abatement* of the *Deluge*.

Hull; *Sax.* *Dut.* *O. E.* A *Sea T.* i. e. *Running*; floating, swimming to and fro upon the Floods.

Line 842. *Deluge*; *Lat.* i. e. *Washing*, or *sweeping away*; an Inundation or Overflowing of the Earth with Water. There have been several *Deluges* in different Countries: This was the first, an universal one, and the most famous in *History*: It was in the 600th Year of *Noah*, *A. M.* 1656. All Nations on this Side of the *Globe*, and the *Americans* too, had some Notion of it, by Tradition from their *Forefathers*, they from *Moses* and the *Prophets*, *Christ* and his *Apostles*. The 2d was that of *Ogyges* King of *Thebes*, which laid all *Attica* under Water, *A. M.* 2185 or 2208, 1020 Years before the 1st *Olympiad*, and in the Days of *Jacob*. The 3d was that of *Deucalion*, about 15 Years before the *Children of Israel* departed out of *Egypt*. This Word is explained *B. I.* *N.* 68, 69, and 354, but

but in a different Sense. See N. 12. and 827. There was a violent one in *Pekin*, A. D. 1688. Many in *Holland*, &c. *Mithæsus*, *Nicol. Damascenus*, *Manetho*, *Berosus*, *Hecatæus*, *Hellenicus*, *Acusilaus*, *Abydenus*; *Ovid*; *Plutarch*, the *Sibils*, and other honest Heathens have spoken of *Noah's Flood*, which are collateral Proofs of *Moses's* Veracity; a Rebuke to all our *Deists*.

Line 843. Wide watry Glass; i. e. *The Flood of Waters*, in which, as in a *Looking-Glass*, the Sun beheld himself; by a Fig. of Rhet.

Line 844. Glaz'd, for *Glazed*; *Sax.* Did shine bright and reflected on the Waters.  OBS. Here the Poet assigns the several Means and Reasons of the Abatement of the Flood.

Line 850. Mountain. Whether there were any Mountains before the *Flood*, is uncertain; but certainly they were multiply'd thereby. This Mountain is called *Ararat* in *Armenia*; Gen. 8: 4. Some call it *Lubar*, others *Baris*, some the *Cardyean*, *Gerdyeatt*, *Godachian*, and others the *Carduchian Mountains*. *Josephus* and *Epiphanius* say, the *Ark* was to be seen there in their Time. *Nicolaus Damascenus*, the *Chinese Chronicle*, the *Tatars*, the *Armenians*, many other honest and learned Heathens, and *Benjamin the Jewish Traveller*, give a concurrent Testimony to this History of *Moses*.

Line 854. Raven. A rapacious and unclean Bird, Deut. 14: 14. She was sent out first on the 17th Day of *August*, and on the first Day of the Week; and 40 Days after the Tops of the Mountains appeared, but did not return; because she is a *ravenous Creature*, and settles upon *Carcasses*, or any dirty Grounds, which the *Dove* doth not; and therefore she went away upon Prey, but this returned to the *Ark*: She was sent out of the *Ark* on the 24th of *August*, and the

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the first Day of the Week also. *Plutarch* and *Abydenus*, two honest learned *Heathens*, mention the *Dove* and the *Raven*, which our *Deists* will not believe.

Line 859. *Pacific*; Fr. *Lat.* i. e. *Making Peace*. A Sign of *Peace* between *God* and *Noah*, Gen. 8. 11. Therefore the *Olive* was dedicated to the Goddess *Pallas*, and carried by those that required *Peace*; which had its *Original* from this.

Line 865. *Three Colours*; i. e. *The Rainbow*, which is adorned, clear and glorious, with three principal bordering *Colours*, viz. *Red*, *yellow* and *blue*: So he calls it the *Triple-colour'd Bow*.

Listed, from *List*; Ital. Fr. The Border of Cloth; bordered, set out on the Selvedge or Edge with various and beautiful *Colours*. This *Covenant* was made with *Noah*, and confirmed in the Sign of the *Rainbow*, 1657, after the *Fall of Adam*.

Line 869. O thou. *Adam* rejoyceth at the *Restoration* of lost *Mankind*.

Line 878. But say. Here *Adam* proposes a curious Question about the *Rainbow*.

Line 890. *Fire*; Teut. Sax. Dut. from the Gr. *Pur*, and that from the Heb. *Ur*, i. e. *Light*. The purest of the four *Elements*, that is of the most spiritual Nature, and refineth all Things else. Here, the *General Conflagration* at the last Day, which will purify the Earth, burn up all the cursed Effects of *Sin*; out of which it will arise new, pure, and glorious, as it was before the *Fall*. This is revealed clearly and fully in *Holy Scripture*, was known to all the *Gentiles*, who had it from *Noah*; therefore we firmly believe it, daily expect it, and may we prepare ourselves for that dreadful Day. Amen.

GEN. OBS. This Book is next to the first in the abundant Use of all *Foreign Languages*, both antient and modern; of *History*, *Geography*, of

the Terms of *Anatomy*, *Physic*, *Astronomy*, *Astrology*, *Military Discipline*, *Fortification*, with other *Arts* and *Sciences*. It contains an *History* of the greatest Affairs of the *Old World*, from the *Creation* to the *Deluge*, for 1656 Years; by Way of *Vision* or *Revelation* most curiously connected. It gives the Reader a brave Notion of the Author's most sublime *Poetical Fancy*, of the evil and mischievous Effects of *Sin*, fine Directions towards *Repentance*; and many useful Instructions in *Morality* and *Natural Philosophy*. In a Word; it is one of the most learned and most useful Books of the whole Poem, and exceeds all human Compositions beside. But if Mr. Addison's Censure of *Milton* is true any where, it is certainly made out here: For *Milton* seems to have been over-fond of his vast Stock of *Learning* in all *Arts* and *Sciences*, especially in the antient *Geography*, Terms of *Medicine*, *Plants*, *Diseases*, &c. not so well known to other *Masters* and *Writers*.

The End of the Commentary on the Eleventh Book.



BOOK XII.

Line I. *A*s; the *Proem* or Preface to this *Book* is contained in the first five Lines. It is a little Stop or Breathing in this long, but most pleasant *Narration*, by Way of a *Vision* or *Prediction* of Things as to come.

Bates, or *Baites*; *Sax.* *O. E.* This Word signifies properly to take some Refreshment on a Journey, which our *Travellers* commonly do at *Mid-day*; and because the old *Romans* used to dine at

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at Nine o' Clock (which they called *Nona*) we call that Time *Noon* improperly. Here it implies, that as the *Traveller* makes some Intermision or Stay in his Journey then; so did the *Arch-Angel* in his supposed Discourse with *Adam*: and then he goes on. By a *Fig. of Rhet.*

Line 5. Transition: Fr. Ital. Sp. Lat. i. e. *A Passing from one Thing to another*; going forward in his *Narration.* Read, *With a sweet Transition.*

Line 13. Second Source; i. e. A new Race of Men, the *Issue of Noah.*  Obs. This is the first Subject of this Book.

Line 18. Plenteous, for *Plentiful*; Fr. from the Lat. Abundant; full Harvests; for *Isaac* received an hundred Fold of *Increase*, Gen. 26. 12. *Byzacium* or *Byzacena*, a Province of *Africa*, yielded 150 yearly *Increase*: *Augustus*'s Procurator sent him from thence 400 Blades of *Wheat* springing from one *Grain*: And another sent to *Nero* 360: And so in Proportion 400 Bushels of Corn from one. O the Riches that *Agriculture* affords Men!

Line 24. Paternal.  Obs. The first *Form of Government* among Men was such; for *Adam*, &c. were both the *Fathers*, *Kings*, and *Priests* to their *Children*, for the first 1700 Years of the World at least; till *Nimrod* changed it into a *Monarchical One.*

One; i. e. *Nimrod* or *Belus*; *Noah*'s Great Grandson, the Father of *Ninus*, who first usurped over the *Patriarchs*.

Line 30. Men; For *Nimrod* first took up Arms against the *wild Beasts*, which were then very numerous, powerful and mischievous; then he made himself the *Head* of his *Companions*; then the *King* over all the rest, about A. M. 1720.

Line 36. Rebellion.  Obs. *Nimrod*; Heb. i. e. T t *A Rebel*:

A Rebel: For he rebelled against God, in building the Tower of *Babel*; and against Men, in usurping *Monarchical Government*, and overturning the *Patriarchal*. He is *Belus* among the *Heathens*, the Founder of the *Assyrian Monarchy*, the first Instance of *Idolatry*; and was the *Bel or Baal* (*Heb. i. e. Lord*) of the *Assyrians*, *Babylonians*, and all the World.

Line 41. *Plain*; Fr. from the *Lat.* *A flat Country, a plain Field or low Valley.* ↗ OBS. Noah's *Ark* rested on a Mountain; there he dwelt, and Mankind abode upon the *Tops of Mountains* for a long Time, for Fear of another *Deluge*. The *Builders of Babel* were the first that durst venture to dwell upon a *Plain*; and that was above 100 Years at least after the *Flood*. Gen. 11. 2.

Gurge; *Lat.* i. e. *Turning round. A Whirlpool.* Here, some *Pit*, *Pits* and deep *Holes* in the *Earth*, full of *Sulphur* and *Bitumen*: Many such were in the *Vallly of Siddim*, into which the discomfited *Armies* of the Kings of *Sodom*, *Gomorrha*, &c. did fall and were suffocated, Gen. 10. 14. This is also confirmed by *Heathen Historians*.

Line 54. *Native Language*. This was no other than the *Hebrew*, the *natural Speech* of Mankind from the *Creation* for 1757 Years; seeing all *Languages* derive many *Words* from that, but it from none of them, as is evident in this *Commentary*; the *Names of Men and Things* plainly confirm it, and the *Learned* agree in it. After the *Confusion of Tongues* it remained in *Heber's Family*, and so descended to the *Jews*, among whom it continued pure to the *Babylonish Captivity*; in all about 3400 Years, and probably it will be the *Universal Language* hereafter.

Line 56. *Gabble*; Fr. *Dut. O. E. q. Babble*; from *Babel*, where the *Confusion of Languages* began; various, unknown *Speech*, *strange Language*. Line

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Line 72. *Human.* See B. I. N. 359. OBS.

Here, a *Transposition* of Words, and some left out. Read them thus, *God left Human Race free from Human Dominion and Usurpation over others: But this Tyrant and Usurper stops not his ambitious Usurpation upon Man only; he also intended his new Tower of Babel to be a Siege against the God of Heaven: This Title God hath reserv'd or kept to himself only.*

Line 78. *Famish*; Fr. from the *Lat.* To starve by *Famine* and *Hunger*. Here, to die for Want of Breath; for that *Tower* was intended to be very high, far above the Clouds; where the *Air* is so fine and pure, that Men cannot breathe well, as some *Travellers* have found upon the Tops of very high *Mountains*.

Line 87. *Upstart*; Sax. O. E. i. e *Starting* or rising up suddenly. One of a mean Original, who grows rich and great of a sudden. Here, the new, unknown and sudden *Passions* of degenerated Men.

Line 101. *Irreverent*; *Cham* or *Ham*, the youngest Son of *Noah*, who was cursed for his *Disrespect* and *Contempt* of his *Father*, Gen. 9. 24. 25. And this *Curse* has lain heavy upon his *Posterity* to this Day: For the *Old Carthaginians*, *Grecians*, *Romans*, and all the *Nations* of *Europe*, made *Slaves* of the *Africans*: Let all Children take Care of *Disobedience* to their Parents. Now he comes to the 11th *Subject* of this *Visionary Revelation.* OBS. Here several *Beauties* of *Rhetoric*.

Line 111. *Peculiar*; *Lat.* Particular, singular, i. e. The single Nation of the *Jews*; while all the rest shall shrink into gross *Ignorance*, *Idolatry*, *Vice* and *Barbarity*.

Line 113. *One faithful Man*; i. e. *Abraham*, by a Fig. of Rhet. God called him from among

the *Idolatrous Chaldeans*, about *A. M. 2083*. So soon was that abominable *Sin* advanced in the *World*, *Josb. 24. 2. 14. 15.* ☞ Obs. *Abraham* is the 12th grand Subject of this *Narration*.

Line 116. Stupid; *Fr. Ital. Sp.* from the *Lat.* *Blockish*, dull, sensless; *stupid* indeed is the *Man*, who falls down before a *Beast* or an *Image*, which he hath fed or made; and says, *Deliver me, for thou art my God*: Whereas the Feeders of the one, or the Carver of the other, has a better Title to the *Adoration*. See *Is. 44. 9. 21.*

Line 117. Patriarch; i. e. *Noah*, by a *Fig. of Rhet.* For he liv'd 350 Years after the *Flood*, until the Days of *Abraham*, and preached powerfully against that shameful and stupid *Sin* of *Idolatry*. See *1 Pet. 3. 19. 20.*

Seed; *Sax. Dut. Dan. Teut. Gotb.* from the *Heb.* That Matter, which in all Plants, Fruits, Animals, is disposed by *Nature* for the *Propagation* of their Kinds. Here, the *Messias*, *Jesus Christ*, who was the *Seed* or *Posterity* of *Abraham*, and King *David*, according to the antient *Prophecies*, *Gen. xii. 3. xviii. 18. Mat. i. Gal. 3. 8.* And was a common *Blessing* to all *Mankind*.

Line 130. Uz; *Heb.* i. e. *Light*; because the *Chaldeans* worshipped the *Sun* or *Fire*. A City of *Chaldæa*, where *Abraham* was born, about 624 Miles from *Jerusalem* Eastward; now *Orchæ* and *Horrea*. ☞ Obs. This was the first Sort of *Idolatry*, called *Sebaism*, Gr. from the *Heb.* i. e. *Worshipping the Hosts of Heaven*. For *Dæmonolatria*, (Gr. i. e. *Worshipping Dæmons, Heroes, Beasts, Images, &c.*) came in long afterwards, as Men degenerated. Some take *Uz* to be the *Name* of a *City*, and others of a *Country*; for *St. Stephen* calls it the *Land of the Chaldæans*, *Acts 7. 4.* Others say, it was a *Fire*, into which they threw *Abraham*; because he would not acknowledge

knowledge the Sun or Fire to be a God: But God delivered him miraculously, and commanded him to forsake his Idolatrous Country, and to go into Canaan. See Gen. 11. 31.

Chaldæa; Gr. from the *Heb.* i.e. *Like Dæmons, Destroyers, Robbers*: In Sacred Scripture it is called *Chased*, and the People *Chasdin*, from *Kesed* the Son of *Nabor*, which the Greeks turned into *Chaldea*, Gen. 22. 22. Also *Shinar*, *Heb.* i.e. *Scattered*: because the *Builders* of that *Tower* were scattered over the whole Earth, Gen. 10. 10. 11. 28. And now *Chaldar* and *Curdistan*: *Chaldæa* is a large Country in *Asia* bordering upon *Affyria*, *Mesopotamia*, between the *Euphrates* and *Tygris*, whereof *Babylon* was the *Metropolis*, for many Ages: therefore that Country was called *Babylonia*.

Ford; *Sax. O. E.* Any shallow Place in a River, i.e. Passing over the *Euphrates* to *Haran*, which was 60 Miles from it to the East.

Line 131. *Haran*, or *Charran*; *Heb.* i.e. *Anger* or *Wrath*; from *Haran* the Father of *Lot*. It is a Country and chief City of *Mesopotamia*, upon a River of the same Name, and not far from *Uz*, 440 Miles from *Jerusalem* North-Eastward. There *Abraham* lived some Years; the *Turks* pay a great Veneration to it, on that Account; and now call it *Heren* or *Charran*, Acts 7. 4. There the great *Craffus* the *Roman General* and *Consul*, with his Army of 3000 Men, was overthrown by the *Parthians*, who took it; Afterwards the *Persians* took it, now the *Turks* possess it. It is eleven Day's Journey or 232 Miles Westward from *Nineveh*, now well inhabited, has a good Trade, and is also called *Ophra*. There is a Well of very clear Water, at which *Rebecca* gave Drink to *Eleazar*, *Abraham's Servant*, Gen. 24. 19. They call it *Abraham's Well*. See *Auran*. B. IV. N. 211. But *Mesopotamia* is

now rendered very desart and ruinous by the *Turks*, great Enemies to *Agriculture and Industry*.

Line 135. Canaan; *Heb.* i. e. *A Merchant*, from *Canaan* the Son of *Ham*, by whom it was first peopled, *Gen. 11. 18.* because it lies along the *Mediterranean Sea*, and gave the *Inhabitants* an *Opportunity of Trade, Merchandise, and Navigation*, over the whole Earth; such were the old *Phœnicians, Tyrians, Sidonians, Carthaginians, &c.* See *B. I. N. 80.* Read, *Now Abraham comes to Canaan.*

Sichem; *Heb.* i. e. *A Shoulder or Back*: because it standeth out like one, or from *Sichem* the Father of *Hamor* or *Emmor*, *Gen. 34. 2. Acts 7. 16.* Also *Sychar*: *Heb.* i. e. *Hired or Wages*, *John 4. 5.* And afterwards *Scythopolis*. See *Judith 3. 14.* *Gr.* i. e. *The City of the Scythians or Tatars*: because some of them settled there. An antient City of *Samaria* in *Palestine*, between Mount *Garizim* and Mount *Ebal*, belonging to *Samaria*, 36 Miles from *Jerusalem* Northward. There *Joseph* was buried, *Josh. 24. 32.* *Abimelech* razed it, *Judg. 9. 45.* But *Jeroboam* rebuilt it, *1 Kings 12.* Now it is called *Naplosa*, *Gr.* i. e. *The New Town*: but it is in a very low Condition at this Time. Here *Justin Martyr*, an antient Father of the Church was born, about *A.D. 103.*

Line 137. Moreh; *Heb.* i. e. *The Lordship of the Lord*: or from *Moreh* one of the *Old Amorites*, who possessed it, *Gen. 13. 18. 14. 13.* A Piece of Ground near *Sichem*, where *Abraham* first settled in *Canaan*, which *Jacob* bought of *Hamor* for 100 Pieces of Money; and gave to *Joseph*, *Gen. 33. 19. 48. 22. John 4. 5.*

Line 139. Hamath, Hemath or Chamath, *Heb.* i. e. *Heat or Anger*: from *Hamath* the Son of *Canaan*, who built it. A City in the North of *Canaan* belonging to *Syria*, between two Hills, near the River

River *Orontes*, at the Foot of *Anti-Libanus*, 280 Miles from *Jerusalem*; the utmost Bounds of the *Holy Land* on the North, and one of the grand Passes of it, called also *Zin*, Numb. 34. 8. Josh. 13. 5. Now the *Turks* call it *Hems*. There is a great *Hamath* and a little *Hamath*, Amos 6. 2. Some take it to be the antient *Apamæa*; others on better Grounds, for *Epiphania* or *Antiochia*. In the *Targum* it is called *Antiochia*, from *Antiochus* King of *Syria*. *Toi* was King of it in the Reign of King *David*, 2 Sam. 8. 9. In the 13th Century it had *Princes* of its own, which were of the Race of *Ayub* or *Job*, from whom descended *Saladin* a *Sultan* of the *Turks*, who conquered *Palestine*, *Egypt*, *Syria*, &c. A.D. 1180. *Hamath* was a City of great Trade, but is now very much decayed.

Desert South; i. e. *Arabia Deserta*; so called from the many *Deserts* or barren Places in it. This is the other Limit of the *Holy Land* on the South.

Line 140. Unnam'd; Lat. *Milt.* i. e. *Not named*; without a *Name*; *Nameless*: for all the *Places* here, and those mentioned in that vast Cluster of *Geography*. B. XI. from Line 388.—412. were *nameless* in the Days of *Adam*. Our Poet useth a *Fig.* of *Rhet.* whereby the best of *Poets* *antedate* a Thing. *Lavinaque Littora Venit.* Virgil.

Line 141. Hermon, or *Chermon*; Heb. i. e. *Snow*. An high and fertile Mountain in the North of *Canaan*, near Mount *Lebanon*, beyond *Jordan* to the North-East, 122 Miles from *Jerusalem*; and frequently covered with *Snow*; because it is very high. It is called *Shirjon*, by the *Sidonians*, *Psal. 29. 6. Sheniz*, by the *Amorites*, Deut. 3. 9. Also *Sion* (not *Tzion* at *Jerusalem*) Deut. 4. 48. And also *Baal-Hermon*, Heb. i. e. *Hermon the Great*; to distinguish it from a *Lesser* of that Name, near Mount *Gilboa* and Mount *Tabor*, in

in the Tribe of *Manasse*, 44 Miles from *Jerusalem* towards the North. See Psal. 89. 12. At the Foot of it stood the City *Nain*, Heb. i. e. *Pleasant*: because it stood most pleasantly on the Banks of the River *Chison*, where our *Blessed Redeemer* raised the *Widow's Son* to Life, Luk. 7. 11. Upon this Mountain grew many goodly *Trees*; *Wild Beasts* also abounded upon it, Ezek. 27. 5. *Western Sea*, i. e. The *Mediterranean Sea*; because it lieth on the *West Side of Canaan*.

Line 144. *Carmel*; Heb. i. e. A *Vineyard*: because there are many *Vineyards* upon it. Another very high Mountain in the *Holy Land*, upon the *Mediterranean Sea* to the South of *Ptolemais*, 50 Miles North-West from *Jerusalem*, in the Tribe of *Issachar*. Here the Prophet *Elijah* began his glorious *Reformation of Religion* with many Miracles, in the Presence of *Ahab*, a very idolatrous and impious King of *Israel*, 1 Kings 18. Here, *Samuel*, *Elijah*, *Elisha* and other *Prophets*, and also *Pythagoras* the *Heathen Philosopher* long afterwards, resorted; for the Sake of *Devotion*, *Contemplation* and *Retirement*. The antient River *Kyson* cuts its Way close by the West Side of it thro' the Plains of *Esraelon* into the Sea, at a Place called *Caypha*; Upon this Mountain is a *Convent of Bare-footed Friars*, called *Carmelites*, a little *Mosque*, with several *Gardens* and *Vineyards*.

Double-Jointed, i. e. *Jordan*, by a Fig. of *Rhet.* because it springs from two *Fountains*, called *Jor* and *Dan*. And it is the Boundary of *Canaan* on the East Side. See B. III. N. 535.

Line 145. *His Sons*, i. e. *Esau* and his Posterity, the Sons of *Abraham*. See Gen. 32. 3. Deut. 2.

Line 146. *Seir*, *Senir* or *Saner*; Heb. i. e. *Rough*. A long and large Ridge of Mountains with many Tracts of fertile Lands, which made the Kingdom of the *Edamites*, on the South Side of the

Dead

Dead Sea and *Canaan*, about 46 Miles from *Jerusalem*. It is a rocky Country ; therefore it is called *Trachonites*. *Syr. Chald.* i. e. Rocky, rough ; *Iturea*, *Heb.* i. e. Mountainous, from *Jetur*, a Son of *Ismael*. *Petræa*. *Syr.* i. e. Rocky ; and *Idumæa*. *Heb.* i. e. Red, from *Esau* or *Edom* : because he and his Sons did settle in it : But it was called *Seir* long before that, *Gen. 14. 6.*

Line 149. Great Deliverer, i. e. The *Messias*, *Jesus Christ*, by a Fig. of Rhet. *Gen. 3. 15.*

Line 152. *Abraham* ; His first Name was *Abram*, *Heb.* i. e. An excellent or mighty Father ; but when God renewed his *Covenant*, he changed that into *Abraham*, i. e. An excellent or mighty Father of many People, *Gen. 17. 5.* *Abraham* was the Founder of the Jewish Nation and Church, esteemed a mighty Prince among the *Canaanites*, a great Prophet at *Pharaoh's Court*. The Kings of *Egypt*, *Palestine*, &c. courted his Friendship, made Leagues with him, and paid him *Homage*. *Nicol. Damascenus*, *Justin*, &c. say, that he was King of *Damascus*, his Name was had in Veneration among both *Jews*, *Gentiles*, *Muhammedans* and *Christians*, in all Ages ; They made religious Pilgrimages to his *Oak* at *Mamre*, till *Constantine the Great* ordered it to be destroyed : and which is more, he was called the *Father of the Faithful*, and the *Friend of God* : A Title of Honour never bestowed on any Man before. He carried the Knowledge of *Astronomy*, *Arithmetic* and other Sciences from *Chaldea* into *Egypt*, as *Josephus* relates ; But *Geometry* was first found out in *Egypt*, from the overflowing of the *Nile*. He was born *A. M. 1948*, lived 175 Years. *Berosus* and other learned *Heathens* mention him and his Actions with Veneration, and copy them from *Moses*, which are so many collateral Proofs of his *Vерacity*. See N. 113. Read, Due Time shall call him
the

the faithful Abraham.

Line 153. Son, i.e. Isaac, by a Fig. of Rhet.

And he was also a great and wealthy *Prince*.

Grand-Child; Sax. Fr. Lat. i.e. A Child of one's Child, i.e. Jacob, the Son of Isaac, Grandson of Abram the Patriarch, and Founder of the 12 Tribes of Israel. He is now the 13th Subject of this Revelation.

Line 155. Increas'd, for Increased; Lat. Grown up to many, multiplied, enlarged.  *Obs. The Children of Jacob increased wonderfully; for of 70 Souls which went with him into Egypt, in the Space of 215 Years they increased to 600,000 armed Men, besides Women, Children and old Men unfit for War. At the first numbering of them in the first Year after they went out of Egypt, they were 603,550, Exod. 30. 11. 12. 38. 25. 26. In the second Year their Number was the same, altho' the Tribe of Levi was not included, Numb. 1. 46, 47. In David's Time Jacob mustered a Thousand Thousand and an Hundred Thousand Men of Israel; and four Hundred Thousand Threescore and ten Thousand Men of Judah, that were Soldiers, 1 Chron. 21. 5. And Josephus reckons three Millions of Men at Jerusalem, assembled at the Passover. Thus God fulfilled his Promise, Gen. 22. 17.*

Younger; Sax. Dut. Teut. from the Lat. More young, not so old as another. Here, Joseph the last Son of Jacob but one, by a Fig. of Rhet.

Line 162. Second; i.e. This Joseph became next to Pharaoh in Dignity; according to Gen. 41. 40.

Line 165. Sequent; Lat. Milt. i.e. Coming after one, following. Here, a King of Egypt, who succeeded to the Throne of that Kingdom, some Years after the Death of Joseph.

Line 168. Infant; Fr. from the Lat. i.e. Not speaking; a young Child. Here, the young Male

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Male Children of the *Israelites*, who were cruelly drowned in the *Nile*. A diabolical Policy.

Line 170. *Moses*, *Mosheh* and *Moyses*, Heb. i. e. *Drawn out of the Water*. See *Exod.* 2. 10. *Josephus* makes it an *Egyptian Word* from *Moy*, i. e. The *Water*: But we know not what Name his *Parents* gave him at his *Circumcision*; unless we give into the Fables of the *Jews*; who say it was *Joachim*, *Fechotiel*, *Chabar*, &c. *Vid. Huet. Dem. Evang.* p. 120. *Moses* was the youngest Son of *Amram* and *Jockebed*, of the Tribe of *Levi*, born in *Egypt*, A. M. 2373. The grand *Prophet* and *Lawgiver* of the *Jews*, highly favoured of God, and celebrated by the wisest and best of the antient *Heathens*, as being the first and greatest *Philosopher*, *Poet* and *Lawgiver* in the World; for he was 500 Years before *Homer*, 800 before *Thales*, 900 before *Pythagoras*, 1100 before *Socrates*, *Plato*, and *Aristotle*: And from him they extracted all the best Parts of their *Philosophy*, *Policy*, *History*, *Religion* and *Laws*. These are infallible *Testimonies* of the *Reality*, *Excellency* and *Truth* of him and his Writings, which our modern *Deists* obstinately reject; to their Shame be it spoken. He died on Mount *Nebo* in the Land of *Moab*, at 120 Years of Age, upon the 7th Day of the Month, on which he was born; and was buried by the *Holy Angels*, A. M. 2493. God concealed his *Sepulchre*, lest the *Israelites* might go thither to worship so great and glorious a *Prophet*; as the blind *Pilgrims* visit the *Tombs* of *Jesus Christ* and *Muhammed*. See *B. I. N. 339.*

Line 171. *Inthralment*; *Sax. O. E.* Slavery, Bondage. *Moses* is the 14th Subject of it.

Line 176. *Unshed*; *Sax. Milt.* i. e. Not shed, spilt or poured out, i. e. *Blood* not of any slain Creature; but turned miraculously into *Blood* by *Moses*, as our *Blessed Saviour* converted *Water*

into *Wine*. John 2. 7, 8, 9. ⚡ Obs. This was the first of the X Plagues of *Egypt*; and it was done, to revenge and retaliate the *Blood* of all those poor *Infants* of the *Jews*, that were drowned in the River *Nile*, by the Order of *Pharaoh*. ⚡ Obs. Here, the *Poet*, to Line 190. gives a fine but short Sketch of the X Plagues of *Egypt*, at that Time done by *Moses*; as they are described at large in the 7, 8, 9, 10 and 12th Chapters of the *Book of Exodus*; and they are taken Notice of by the learned *Heathens*, from that Account, which is a Confirmation of it. The *Rabbies* very briefly comprehended them in three *artificial* or made *Words*; which begin with the X Initial Letters thus,

*Blood, Frogs and Lice, next Flies do swarm,
Murrain, that beasts annoy'd;
Boils, Hail and Locusts, Darkness thick,
And First-born all destroy'd.*

Line 179. *Murrain*; Gr. i. e. To pine or waste away; or Lat. i. e. To die. A Rot, a wasting Disease, a Plague among Cattle. Read *Pharaoh's and the Egyptians Cattle must all die of Rot and Murrain*.

Line 190. *Wounds*; Sax. Dut. Teut. An Anat. T. Cuts or Bruises of the Body. Here the Ten Plagues of *Egypt*, by a Fig. of Rhet.

Line 191. *River Dragon*, i. e. *Pharaoh*, King of *Egypt*. It is an Allusion to the *Crocodile*, which lives in the River *Nile*, and to *Ezek. 29. 3.* by a Fig. of Rhet. *Manetho* calls him *Themosis*; and *Eusebus*, *Genchres* or *Cencres*, who, like that voracious Beast, devoured the *Children of Israel* at that Time. But by the divine *Plagues* and *Punishments* he was forced to acknowledge the *Power* and *Justice* of *God*, and to let the *oppressed* go, when it was too late.

Line

Line 197. *Grystal Walls*; i. e. The Waters of the *Red Sea*, which rose up on each Side of the *Israelites*, as they marched in it; clear and transparent *Walls*, by a *Fig. of Rhet.*

Shore; *Sax. Dut. A Geogr. T.* A Coast upon the Sea-Side. ~~to~~ Obs. This *Shore* was on the *Egyptian Ground*. The People did not go directly cross the *Red Sea* from *Shore* to *Shore*, according to the vulgar Opinion; but took a *circular Compass* in that *Sea*, and came out on the same Side. The *Sea* there is about seven Leagues over. The *Israelites* went out of the *Wilderness* of *Etham* in *Egypt*, and came out of it upon the very same Side; they travelled three Days in the same *Wilderness*: Then they marched Northward to the *Isthmus* of *Sues*, a Tract of *Dry Land*, between the *Red Sea* and the *Mediterranean Sea*, which is 18 Leagues broad; and there they travelled out of *Egypt*, as others do, into the *Wilderness* of *Arabia*; where they abode 40 Years. See Exod. 13. 20. 14. 2. Numb. 33. 8. Herodotus, Diodorus, Siculus, Atrapanus and other honest *Heathens* mention this *miraculous Passage*, which they had by *Tradition* and the *History* of it, in the *Books* of *Moses* and the *Prophets*. Indeed such an astonishing *Work* must have been heard all the *World* over, and remembred by many. See Josh 2. 9, 10, 11. 4. 21. Judith 5. 12, 13. Josephus shamefully misrepresents it, and Toland with other *Infidels* of the Age, make a wicked Handle of his wilful *Blunder* and *Error*, to decry the *sacred Oracles of Truth*.

Line 200. *Saint*; Fr. from the *Lat.* Any holy, godly Person, whether Man or Woman. Here, *Moses*.

Line 201. *Angel*; Here, the *Messias*, called the *Angel of the Covenant*, who presided over his *Church*, especially in the *Wilderness*, and always

U u attended

attended it, as well before the *Incarnation*, as since. See Exod. 14. 19. 1 Cor. 10. 3. 9.

Line 206. *Approach*; Fr. from the Lat. q. ad proximum, i. e. A Drawing near to one; Here, *Pharaoh's March after the Israelites*. Read; But *Darkness between the two Hosts kept off his Approach*.

Line 207. *Watch*; Sax. Teut. Dut. O. E. from the Heb. Phakach, i. e. to open the Eyes; a Millet. T. A Guard, Persons appointed to keep awake, to sit up all Night, to prevent any sudden Surprises or Attempts, of an Enemy in a Camp; Fire or other Mischiefs in the Night-Time, in a City. ☺ Obs. The antient Jews divided the Night into four *Watches* or greater Hours; and each of these into three lesser Hours. The first of them they called the Beginning of the *Watches*, Lament. 2. 19. It began after the Setting of the Sun. The Second, the middle *Watch*, Judg. 7. 19. From thence to *Midnight*. 3. At *Midnight* to three o'Clock. The 4th they called the *Morning Watch*, from the 3d to the 6th Hour in the Morning. Exod. 14. 24. This is meant here. They are otherwise called the *Evening*, the *Midnight*, the *Cock-crowing* and the *Morning*. Mark 13, 35.

Line 210. *Craze*; Fr. O. E. from the Gr. i. e. To break or make infirm; to bruise or crush in Pieces; God took off the *Wheels* of the *Egyptian Chariots*, i. e. He made them weak and unfit for any Use; he disabled them so, that Men could not drive them, as fast as usually. Exod. 14. 25.

Line 214. *War*; Here, the whole warlike *Host* of *Pharaoh*, by a Fig. of Rhet. Josephus says, that *Pharaoh* had 50,000 Horsemen, 200,000 Foot, and 600 Chariots, with Captains over every one of them. Exod. 14. 7. This was a vast Army to be raised in so short a Time, and in that early Age of the World.

Line 218. *Inexpert*, for *Unexperienced*; *Lat.* i.e. *Not experienced or tried*; having no *Experience* or *Skill* in the *Art of War*, undisciplined. For they had been put to hard *Labour* and *Slavery* all the Time they had been in *Egypt*, which was 215 Years; and all the Time long before.

Line 225. *Senate*; *Fr.* *Ital.* *Sp.* *Lat.* A Council of *old Men*. The *Lacedemonians* called them *Gerontes*; *Gr.* i.e. *Old Men* or *Senators*; they were always chosen for this Office, because of their greater *Experience* and *Prudence*. We find them mentioned in the early Days of *Job*. Such only were elected in the *Areopagus* or Grand Council of *Athens*, *Sparta*, *Rome*, and all other *polite Nations*. The *Jewish Council* was first instituted by the Advice of *Jethro*, *Moses's Father-in-Law*. Exod. 18. 25, 26. And afterwards erected into the Number of 72 Elders, i.e. 6 Men out of every *Tribes*, by Divine Institution; and *Moses* was the *Prince* or Head of them. Numb. 11. 16. It was called *Beth-dan*, i.e. *The House of Judgment*, and *Sanhedrim* or *Sanhedrin*, contracted from the *Gr.* *Synedrion*, i.e. *A Synod or Assembly*.

Line 227. *Grey*, or *Gray*; *Sax.* *Dut.* *O. E.* A Sort of an Ash-Colour. Here, the *Hoary Head of M. Sinai*; because it was scorch'd and dry, thro' the excessive Heat of the Sun.

Line 230. *Laws*; *Sax.* *Dut.* *Fr.* from the *Lat.* i.e. *Binding* or *obliging*; Rules and Directions prescribed by God, for better regulating the *Thoughts*, *Words* and *Actions* of Men. These Laws were, I. *Moral*, which are the eternal Dictates of right Reason, arising from the *Nature* of Things; and oblige all Mankind. II. *Ceremonial*, or such as concerned the *Worship*, *Sacrifices* and *Sacraments* of that *Infant Church*, which predicted the Coming of the *Messias*; and then ceased; for in him they began, and with

him they ended. *Gal. 3. 24.* III. And *Political*, which obliged the *Jews* only, as a distinct Nation. They ceased at the *Destruction of Jerusalem* and the whole *Jewish Economy*, under the *Romans*. See *Deut. 6. 1.*

Line 232. *Types*; i. e. *Figures or Images of Things*. *Types* were dark, sensible *Signs*, *Representations* and real *Prophecies* of the *Messias*, that was to come; as *Noah's Ark*, *Isaac's Ram*, the *Paschal Lamb*, the *Brazen Serpent*, *daily Sacrifices*, and every *Thing* used in the *Levitical Service*. By these rude *Elements* God trained up his *Church* for 4000 Years; but when the *Messias* appeared, they became useless, and even sinful in their Use. See *B. I. N. 405.* *Types and Shadows denote the same Thing*, by a *Fig. of Rhet.*

Line 237. *Report*; Fr. from the *Lat.* i. e. *To carry back*; to tell or relate. Here, to inform the *Jews* of the *Will of God*, out of his own Mouth. Read *Report his Will to them, and cease his Terror.*

Line 248. *Tabernacle*; See *B. 5. N. 654.* Here, a wooden *Chapel*, erected for the *publick Worship* of God, and by his special Direction, among the *Jews*. *Exod. 25, 26, 27* Chapters. It was the first *Form* of a *Church* among Men, but a moving and unfixed one; as *Solomon's Temple* was the first settled one; a *Type* of *Christ* and of his *Church*. In it the *Ark of the Covenant*, the *Pot of Manna*, *Aaron's blossoming Rod*, &c. were preserved, as lasting *Records* of God's wonderful *Acts* among his People.

Line 249. *The holy One*, for *God Almighty*, by a *Fig. of Rhet.*

Line 250. *Prescript*; Fr. from the *Lat.* i. e. *A Writing before*; any *Ordinance*, *Order*, *Direction* or *Appointment*. Here, God's own *Appointment* and *Commandment*.

Fram'd, for *framed*; *Sax.* Formed, contrived, built. See *Exod. 25. 10,* Line

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Line 252. *Ark*; Fr. Ital. Sp. &c. from the Lat. Here, a little *Chest*, made of *Shittim Wood*; three Foot long, a Foot and an half broad, and as much in Height, overlaid with Gold; to keep the *Ten Commandments* in. Therefore it was called the *Ark of the Covenant*. See *Exod. 25. 10*. The *Heathens* imitated it in their *Religious Rites*. See B. XI. N. 729.

Testimony; Fr. Ital. Sp. Lat. i. e. *An Evidence or Witness*; a Proof or Confirmation. Here, the *Law* or the *Ten Commandments*, which were a *Testimony of God's Covenant* with his People; which were kept in the *Ark*, to *testify* against them, if they kept it or not. See *Exod. 25. 16. 22. 31. 18*.

Line 259. *Journey*; Fr. i. e. *A Day's Work*, to travel by Land. Here, when the *Israelites* marched thro' the *Wilderness of Arabia*, by a *Fig. of Rhet.*

Line 264. *Adjourn*; Fr. i. e. *To a Day*, to put off to another Day, to delay; i. e. the *Sun* put off his Course; stood still for a whole Day, at the Prayer of *Joshua*, Chap. 10. 12. by a *Fig. of Rhet.*

Line 265. *Gibeon*; Heb. i. e. *An Hill*; because it stood on an Eminence. The chief City of the *Gibeonites*, two Leagues North-West from *Jerusalem*. *Josh. 10. 2*. After the Conquest, it was given to the *Priests*. See B. I. N. 504.

Line 266. *Ajalon*, or *Helion*; Heb. i. e. *An Oak, an Hind or Strength*; because it was a strong City. It belonged to the *Philistines*, in the Tribe of *Dan*, four Miles from *Jerusalem* to the South East. Near it this *Miracle* was wrought by *Joshua*. It was given to the *Levites*. See *Joshua 10. 12*.

Line 267. *Israel*, for *Israelites*; Hebrews that were Descendants from *Israel* or *Jacob*, by a *Fig. of Rhet.* See B. I. N. 413.  OBS. A Transition

position of the Words here. Read thus, *You shall so name the Son of Isaac, who shall be the third Patriarch from Abraham, also Israel ; and his Posterity, Israelites ; for he was first called Jacob, and they shall conquer and possess the Land of Canaan.*

Line 268. Isaac ; Heb. i. e. Laughter : because his Father and Mother laughed at the Strangeness of the Promise of a Son, when his Father was 100, and she was 90 Years of Age, Gen. 18. 12. 15. He was the only Son of Abraham by Sarah, and Heir of the Divine Promise. *A Heathen Author* says, that *Abraham* had one Son by his lawful Wife, whom he called *Gelos*, Gr. i. e. *A Laug-
ter* ; that God commanded him to offer him in a Burnt-Offering, but an *Angel* rescued him, and he offered a *Ram* in his Stead, &c. *Isaac* was born *A. M.* 2048. died *A. M.* 2228. being 180 Years old. The *History* of the intended *Sacrifice* of him was well known to the *Heathens*. ↪ **OBS.** Seven Men were predicted and called by their *Names*, before they were born, viz. *Ish-
mael, Isaac, Samson, Josiah, Cyrus, John the
Baptist and Jesus Christ*. To these St. *Jerom* adds *Solomon*, from *1 Chron. 22. 8. 9.* and some of them many Ages before-hand. There is not one Instance of this *Nature* in all the *Heathen History*, which is an undeni-able *Proof* of the *Divine Original* of the *Holy Scriptures* : seeing God only could foretell these Things long before they came to pass. ↪ **OBS.** *Abraham* laughed first, but that was in a Transport of Joy and Thankfulness, upon his hearing the good News of a Son, which he prayed for : and therefore he was not blamed. But *Sarah*, thro' *Infidelity* ; thinking it was impossible for her to conceive at her Age : Therefore she was rebuked by the *Angel*. And as she was the first of human Kind, that

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that ever told God a Lye to his Face : so she was guilty of a double Crime. But from both, the Son was called *Isaac*, i. e. *Laughter*.

Line 287. Evince; Lat. To Convince; to make one sensible, to prove and make clearly appear.

Line 291. Expiations; Fr. from the Lat. i. e. Attonements, Satisfactions for Sin. He means the Types and Shadows of Pardon, under the Law of Moses. Read, *Shadowy and weak Expiations*.

Line 296. Justification; Fr. Ital. Span. Lat. i. e. A making one Just; A clearing, pardoning, and absolving Sinners before God, by the Imputation of Christ's Righteousness; acquitting the Guilty from Punishment, and esteeming them just and righteous, as if they had never been guilty.

Line 297. Ceremonies; Fr. Ital. Span. Lat. i. e. Holy; holy Rites and Customs of the Levitical Law, which could not take away Sin; but as the Performers of them, had an Eye to the *Messias* or *Christ*.

Line 310. Joshua, or *Jehosbua*; Heb. i. e. A Saviour of the Lord. He was first called *Hoshea* and *Jesus*; but all from the same Hebrew Root: The Son of *Nun* and Successor of *Moses*, and grand General of *Israel*. He vanquished the Canaanites, and distributed their Land among the 12 Tribes. He was born in Egypt, A. M. 2404. 92 Years after the Death of *Joseph*; was their General about 18 Years, conquered 31 Kings, put the *Israelites* in peaceable Possession, in six Years Time; and died, aged 110 Years. The Phœnicians called him *Hercules*, i. e. The Glory of Hero's; because of his many wonderful Victories over them. The Greeks translate this Name, *Jesus*, for Softness of the Pronunciation, *Acts 7.45.*

Line 316. Long Time; The Jews, from the first Entrance into Canaan under *Joshua* to the Babylonish Captivity, lived in Canaan, about 855 Years.

After

After the *Restoration* to the *Destruction* of their Temple, City and Nation by the *Romans*, in the 2d Year of *Vespafian* and 73d of *Jesus Christ*; about 639 Years more: in all 1494 Years. But their total and final Expulsion out of that *Land* was not till 60 Years after that. But the *Kingdom* of *Israel*, from its Separation from *Judah*, to the End of it by *Salmaneser*, lasted but 250 Years.

Line 320. *Judges*; *Lat.* The *Hebrews* call them *Sopbehim*; from whence the *Carthaginians*, *Athenians* and others called their *Civil Magistrates*, *Suffetes*. Those *Judges* were Men of extraordinary Piety, Virtue and Valour, raised up immediately by *God* upon extraordinary Occasions, for the Deliverance and Defence of his People. They were 22 in Number, (but others reckon only 12. beginning with *Othniel*, Judg. 3. 9.) and continued from *Moses* to *Saul* their first King, about the Space of 426 Years. After them there were 22 Kings in *Judah*, in the Space of 500 Years, to the *Babylonish Captivity*.

Line 321. *Second*, i. e. King *David*; The 2d King of *Israel*. See N. 326. Read, Renowned both for his Piety and mighty Actions.

Line 322. *Puissant*; *Fr.* from the *Lat.* Powerful, valiant, brave, heroic.

Line 326. *David*; *Heb.* i. e. Beloved: because he was pious, upright and beloved of *God*. He was the Son of *Jesse* of *Bethlehem*, a Shepherd; the 2d King of *Israel*, anointed King, about 15 Years of Age, *A. M.* 2881. And after many Troubles, came to the Throne, being 30 Years old, he reigned 40 Years and 6 Months. He died in the 70th Year of his Age; and was buried most magnificently by King *Solomon*. *Hircanus* the High-Priest found 3000 Talents in his Sepulchre, 300 Years afterwards, and *Herod* found a vast

Treasure

Treasure in it, many Ages after that.  Obs. Three Thousand Talents were worth 5073 l. 15 s. 7 d. But his vast Treasure amounted to 547,500,000 l. Sterling ; and in Silver, to above 342,000,000 l. See 1 Chron. 22. 14. David was a Type of Jesus Christ, and his Father.

Line 327. *Son*, i. e. The *Messias*, our *Lord Jesus Christ*, who was of the *Family of David*, according to many divine Predictions.

Line 330. *Last* ; i. e. The *Messias* shall destroy all the *Four Grand Monarchs* of the World, and erect an everlasting Kingdom ; according to Dan. 11. 44, 45, &c.

Line 332. *Son*, i. e. *Solomon* ; King *David's Son* and Successor. See B. I. N. 401.

Line 336. *Scrawl*, or *Scroll*, from *Roll*: A Book, History or Account : because before the Invention of *Printing* and *Binding* of Books, Men wrote upon large *Rolls* of *Parchment*, rolled upon a Stick. Hence comes the Word *Volume*, Lat. i. e. a *Roll* ; and a *Book*, with us.

Line 349. *Kings* ; i. e. *Cyrus*, *Darius*, *Ahasuerus*, and *Artaxerxes*, Kings of *Persia*, who restored the *Captive Israelites* into their own Land, as before. See Is. 44. 28. Ezr. 1. 2. Neb. 2. 1. Read; There will be a greater Number of the wicked Kings, than of the good ones. Very true !

Line 353. *Diffension*; Fr. Ital. Sp. Lat. i. e. A *Thinking contrariways* ; A Disagreement, Difference, Quarreling, Discord. The same as *Strife*, by a Fig. of Rhet.

Line 358. *Stranger*. Here, *Hered* the Great, an *Ascalonite* or *Idumean*. He was the first *Foreign Prince* that ever reigned in *Judea*, deputed therein by the *Romans* ; who had subdued the *Jews*: for then drew near the Time, that the *Messias* should be born ; according to the old Prediction of *Jacob*, Gen. 49. 10. For then the

Scepter

Scepter actually departed from the House of King David: In Herod's Time the *Messias* was born, who is Jesus Christ the Lord.

Line 360. Barr'd, for Debarred, by a Fig. of Gram. Sax. i. e. Barred out, excluded, depriv'd of his Right; for Jesus, the Son of David, had a Right to that Throne, 2 Sam. 7. 16. But his Kingdom is not of this World, John 18. 36.

Star. This new and extraordinary Star was foretold by Balaam, about 1500 Years before. Num. 24. 17. and was the happy Guide to the Magi of Persia, to Bethlehem; where they found the *Messias*, Mat. 2. 2.

Line 362. Sages; Fr. from the Lat. i.e. Wise Men, Philosophers, whom the Persians call'd Magi; the Greeks, Sophir; the Latins, Sagaces; the French and we call Sages, by a Contraction of that Word, Mat. 2. 1.

Line 363. Incense, Myrrh, Gold. These three different Sorts of Gifts were the finest Produce of their own Country, which the Sages presented the *Messias* with; as he was a Priest, a Prophet, and a King; and were provided of God, for the Support of the Holy Family, on their Road into Egypt; Mat. 2. 11.

Line 367. Carol; Fr. Sax. O. E. i. e. A Country Song; or of the Gr. i. e. Joy. A Song usually sung on one's Birth-Day; and afterwards at Christmas, in Honour of our Blessed Saviour's Nativity; but is now disused among us.

Line 368. Virgin; i. e. Manlike, grown up in Strength. A Damsel, a chaste Maid or Maiden. It was predicted, that the *Messias* should be born of a chaste Maid, Is. 7. 14. which was accomplished in our Jesus, 700 Years afterwards, Mat. 1. 21. Luke 1. 31. It was absolutely necessary, that so he might be perfectly clean from the Corruption of Human Nature; and as easy to

to Omnipotence, as it was to make Sarah, the Mothers of Samson and of John the Baptist, to conceive and bear Children, when they were past all natural Strength. See B. I. N. 441.

Line 370. *Hereditary*; Fr. from the Lat. i. e. *Belonging to an Inheritance*. Here, the Kingdom of *Judæa*, that belonged to *Jesus*, the Son of the Blessed *Virgin Mary*, by *Natural and Lineal Succession* from King *David*, according to the Divine *Promises*. *Herod an Heathen* knew all this; for he slew all that he could find of the *Family of King David*, to elude these *Predictions*.

Line 372. *He ceas'd*; i. e. *Michael the Archangel* stopp'd, ended his *Revelations* to *Adam*.

Line 373. *Surcharg'd*, for *Surcharged*; vulg. *Overcharg'd*; Fr. Here, overloaded, overwhelm'd with excessive Joy, at these Things.

Line 374. *Vent*; Fr. from the Lat. Any Passage out of a Thing. Here, Utterance, Speech, Expression.

Line 375. *O Prophet*; i. e. *Michael*. Here, *Adam* is represented, as shewing great Satisfaction at these *Revelations*. Read, Now I understand clearly, what, &c.

Line 377. *Steadiest*; Sax. O. E. most *stedfast*, firm and constant. Here, most intense and serious Thoughts.

Line 378. *Great Expectation*; i. e. The *Messias*; the *Desire of all Nations*, by a *Fig of Rhet*.

Line 383. *Capital*; Lat. Of the Head. Here, *Satan's* deadly and final *Blow*. He had received some *Wounds* from *Moses* and the *Prophets*; but the *Lord Jesus* gave him a more deadly one, by his own Death, by propagating his *Holy Gospel* over the Earth, by destroying his *Power*, his *Oracles* and *Tyranny* among the *Gentiles*; and will give him a complete and final Overthrow at his last *Advent*; when *Satan* and his *Instruments* shall

shall be cast into the *Lake of Fire* for ever. Rev. 20. 10. 14. 1 Cor. 6. 3.

Line 387. *Duel*, q. *Duorum Bellum*; *Lat.* A Fight or Combat between two Persons, at Variance.

Local; *Fr.* *Sp.* *Ital.* from the *Lat.* i. e. *Of a Place*; i. e. As if these Wounds were to be given on the Head, or upon the Heel, or any other Part of the Body, literally and in the plain Meaning.

Line 389. *Foil*; *Fr.* from the *Gr.* i. e. To overturn or supplant; to overcome, overthrow, and conquer. Read thus, *The Son of the Virgin doth not unite the Human Nature to the Divine, on that Account, as if he were to foil thy Enemy, as in a Duel or a Fight of two single Persons.*

Line 392. *Disabled*; *Sax.* from the *Lat.* i. e. To render unable; weakened. Here, made incapable of doing more Mischief to Mankind for ever.

Line 393. *Recure*; *Lat.* *Milt.* i. e. Shall cure again; recover perfectly, to heal completely.

Line 401. *Appaid*; *Fr.* *Milt.* for *Paid*; by a *Fig.* of *Gram.* fully satisfy'd, discharged or well paid.

Line 402. *Fulfil*, q. *Fill full*. Here, to accomplish, to perform all that the *Moral*, *Ceremonial* or *Judicial Laws* did require of him; both as a *Man* and a *Redeemer* of Men: Our Lord did so. *Mat.* iii. 15. v. 17. xvii. 27. *John* x. 46.

Line 404. *Fulfil*. Here, to observe and perform Obedience to the *Law* but in Part, as weak Men are able. See *Mat.* 22. 37, 38, 39, 40. And the *Apostle* said, *Love is the fulfilling of the Law*. *Rom.* 13. 10.

Line 410. *Legal*; *Fr.* *Ital.* *Sp.* and *Lat.* Belonging to the *Law*. Here, not the Works of the *Moral Law of Moses*; but these of the *Gospel*; i. e. *Faith, Repentance, &c.* See *Gal.* 2. 16.

Line 411. *Blasphem'd*, for *Blasphemed*; *Lat.* *Gr.* i. e. To hurt, destroy or take away one's good *Name*; reviled, spoken evil of, reproached; as when

when they said, *He bath a Devil, and is mad, why hear ye him?* And that he did cast out Devils by the Power of Beelzebub. Mat. 9. 34.

Line 416. *Crucify'd*; Fr. from the Lat. i. e. *Fastened or nailed to a Cross.* Here, the Sins of all Men are satisfy'd, pardoned and done away.

Line 420. *Revives*; Lat. i. e. *Lives again*; comes to Life again. Here, *Christ* rises from the Dead on the third Day; according to the Prophecy of *Jonas*, of other Prophets, and his own.

Line 426. *Embrace*; Fr. from the Lat. *In Brachiis*; i. e. *To take into one's Arms*; to hug. Here, to accept of, to comply with the Offers of the *Gospel*, by a lively *Faith* in *Christ Jesus*.

Line 428. *Annuls*; Lat. i. e. *Reduces or brings to nothing*; makes void, abolishes, or blots out. Here, *repeals thy Doom*.

Line 435. *Wafting*; Sax. Dut. Teut. Conveying or guarding a Ship at Sea; carrying by Water. Here, a gentle *Wafting* is an easy Death, a safe Passage to a glorious Immortality.

Line 437. *T' appear, for to appear*; Fr. from the Lat. *To come in Sight, to shew one's self.* Our *Blessed Jesus* appeared no less than 12 different Times to divers Men and Women, faithful Eye-Witnesses of his Resurrection. 1. To *Mary Magdalén* alone. 2. To *Mary, Joanna, Salome, &c.* 3. To St. *Peter* alone. 4. To St. *Cleophas* and St. *Peter* together. 5. To all his *Disciples*, except St. *Thomas*. 6. To all the XI. *Disciples* together. 7. To St. *Peter*, St. *Thomas*, St. *Nathaniel*, and other two. 8. To the XI. *Disciples* together. 9. To more than 500 Brethren at once; and many of these were living 22 Years afterwards; i Cor. 15. 16. 10. To St. *James*, the Bishop of *Jerusalem*. 11. To all the XI. *Disciples* met together. 12. To them all upon Mount *Olivet*, when he left them, and ascended

into the highest Heavens. And after his Ascension, he appeared to St. Stephen the Proto-Martyr, about seven Years afterwards. 2. To St. Paul, in the next Year; which was the happy Cause of his Conversion. And 3. To St. John, about 60 Years after his Ascension, and said, *I am He that liveth and was dead*, Rev. i. 18. These are undeniable Proofs of his Resurrection.

Line 438. Disciples ; Lat. i. e. Learners, Scholars.

As Moses and the Prophets had Schools and Scholars, whom they trained up in the Knowledge of God and Religion : So did our Blessed Lord chuse 12 Men, whom he instructed, made Witnesses of his Life, Miracles, Death, Resurrection and Ascension ; and Ministers, to propagate his holy Religion over the Earth.  Obs. Our Blessed Lord chose 72 Disciples, and 12 chief ones ; as Moses 72 Elders, to be Senators of his Ecclesiastical Court, Num. io. 16, 17. which are called 70, by a Round Number, and as the Disciples are number'd 70, Luke io. 1. answerable to the 70 Souls that went with Jacob into Egypt, Deut. io. 22. And 12; suitable to the 12 Tribes of Israel.

Line 442. Baptizing ; Lat. Fr. Ital. Gr. i. e. Washing. Here, administering the Sacrament of Baptism, by Immersion, dipping or plunging into Water ; Christening : By this Rite Men become Christians, i. e. the Disciples of Jesus Christ ; as they were by Circumcision admitted into the Church of God before. Read, Baptizing them who shall believe, in the Water.

Profluent Stream ; Sax. Dut. Teut. Gr. from the Heb. Zaram ; i. e. It did flow : A Current, a River. Here, the River Jordan, by a Fig. of Rhet. where our Blessed Saviour was baptized.

Line 469. O Goodness. Now Adam speaks, and asks more Questions : For Infinite Goodness and immense

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Immense Goodness is the same, by a *Fig. of Rhet.*

Line 497. *Persecutors*; *Fr. Ital. Sp.* from the *Lat.* i. e. *Pursuers*, or such as *run after* others, with Intention to destroy or murder them; cruel *Oppressors*, merciless *Enemies*, that take away the Lives of Men unjustly; such as *Nero*, &c.

Line 498. *Apostles*; *Lat. Gr.* i. e. *Persons sent, Missionaries*; Men, whom *Jesus Christ* sent with his *Commission* and *Divine Power*, to preach the *Gospel*, to all the World. They were twelve in Number, that as the *Jewish Church* did spring from twelve *Patriarchs*, even so the *Christian* might be founded upon twelve *Apostles*. See *Mat. 11. 1. 28. 18, 19. Mark 16. 15, 20. Rev. 21. 14.*

Line 499. *Evangelize*; *Lat. Gr.* i. e. *To bring or publish good News.* Here, to carry the joyful *News of Salvation* to a lost World, to instruct and teach all Nations. Hence *Evangelion* in *Gr.* and *Gospel* in *Sax.* signify *glad Tidings*; and the four *Writers* of our *Lord's Nativity, Life, Death, Resurrection, Ascension, Doctrine* and *Miracles*, are called *Evangelists*, i. e. *The Writers and Publishers of those good News.*

Line 508. *Wolves*; *Sax. Dut. Teut. Gr.* i. e. *Pernicious, lying bid, or white*; because *Wolves* are fierce, ravenous Beasts of Prey, that soon grow *white*; from the *Heb. Lakach*, i. e. *To ravish or snatch away violently.* Here, *False Christs, false Apostles, Hereticks*, which soon appeared, even in the Days of the *Holy Apostles*; did then, and have done much Mischief since to the *Church of Christ* in all Ages, by corrupting their pure and divine *Doctrine*, devouring the *Souls, Bodies and Substance* of Men, by their pernicious *Errors and Cruelties*; as *Wolves* destroy their *Prey*; by a *Fig. of Rhet.* viz. *Simon Magus, Menander, Cerinthus, Ebion, the Gnosticks, Arius, Muhammad, &c.* which our *Lord* and his *Apostles* clearly

X x 2 predicted,

predicted, *Mat. 7. 11.*

Line 526. Unbuild ; Sax. Milt. i. e. **Not build.**

Here, to pull down and destroy, what was built by the *Holy Apostles*, and maintained by their *lawful Successors*, in the Ages afterwards.

Line 530. Infallible ; Fr. Sp. Ital. Lat. i. e. **Never-failing, unerring, undeceivable, that cannot err or cannot be deceived.** An arrogant and blasphemous *Title*, which the *Pope* assumes to himself, and which belongs to none but *God*.

Line 531. Persecution ; i. e. **A Pursuit ; Affliction, an unjust and cruel Oppression of Men to Death ;** the first *Persecution* in the World, was begun in *Cain*, and practised by his *Race* in all Ages since. There have been ten *Persecutions* for the Cause of *Christianity*: *Nero* began the first, *A. D. 67*. *Domitian* the second, *A. D. 92*. *Trajan* continued the third, *A. D. 99*. *Hadrian* continued the fourth, *A. D. 124*. *Antonine* began the fifth, *A. D. 178*. *Severus*, the sixth, *A. D. 203*. *Maximinus*, the seventh, *A. D. 226*. *Decius*, the eighth, *A. D. 249*. *Valerius*, the ninth, *A. D. 257*. And *Dio-cletian* the tenth, *A. D. 303*. This held ten Years, and after his Death it was continued by his Successor, till *Constantine*, the first Christian Emperor, stopt these cruel and inhuman *Barbarities*; and established the *Christian Faith* over the World peaceably. Yet there have been as many *Persecutions* under *Rome Christian*, as were under the *Pagan Emperors*; as those of the *Waldenses*, *Bohemians*, and other *Professors of pure Religion*, thro' *Germany*, *France*, the *Netherlands*, *Scotland*, *Ireland*, *England*, &c. Read, *Who persevere in the Worship of God in Spirit and in Truth.* See *John 4. 23.*

Line 534. Specious ; Fr. Lat. Here, fair in Appearance, plausible; seeming good, when there is no real Piety,

ty, Honesty, or Charity at the Heart of such hypocritical Professors. Read, *The Rest of Men will think that Religion is satisfy'd in outward Rites and fine Forms, which dazzle the Vulgar People.*

Line 536. *Bestuck*, for *Stuck*; by a Fig. of Gram. Sax. i. e. *Thrust thro'*, stabbed and pierced with Arrows, wounded or loaded with Reproaches, by a Fig. of Rhet.

Line 538. *So shall.*  Obs. Here, is a Transposition of Words, which may be placed and understood thus. *The Affairs of this corrupt World shall be mischievous and cross to the good Men in it in all outward Appearance, but favourable to the wicked.* This has been observed, and the general Complaint against divine Providence, in all Ages; as appears in the Disputes between Job and his Friends, the Complaints of Asaph, Psal. 73. David, Jeremias, Plutarch, and other good and learned Men.

Line 540. *Respiration*; Fr. Sp. Ital. Lat. i. e. *A Breathing*; Refreshment. Here, the Abatement of the Ten Persecutions under Constantine the 1st Christian Emperor; or at Christ's last Advent; to reward the good and punish the wicked. See Acts 3..19. Read, 'Till the Day of Refreshment to the Just shall appear.

Line 554. *Seer*; from *See*. Sax. Dut. O. E. A Foreseer, one that perceives Things with his Eyes or Mind; a Prophet, who sees and foretels Things long before they come to pass, by divine Revelation; for so the Hebrews of old Times called a Prophet; *Rhoe*; i. e. a Seer. I Sam. 9. 9. 24. 11. Here, Read *Blest Seer*, for Michael, by a Fig. of Rhet.

Line 555. *Race*; Dut. Sax. O. E. from the Heb. The Course or continual Motion and Succession of Time, i. e. Thou, *O blest Prophet*, hast given me a satisfactory View of all Things to come from the Beginning of Time to the End of it; when Time

Time shall finish its Course, and stop or be swallowed up in an endless *Eternity*; which hath no Succession, no Motion: For which may God prepare us all. Amen.

Line 558. *Depart*; Fr. from the Lat. i. e. To pass from a Part or Place, to go away, to forsake a Place. Here, I shall go out of *Paradise* with great Satisfaction and Submission to the Divine Will.

Line 574. *To whom*. Now the *Archangel* gives *Adam* most excellent Advice; and it is such, as will be of singular Benefit to his whole Posternity, if they are so wise as to put it into Practice.

Line 581. *Deeds*; Sax. Dut. O. E. i. e. *Doings*; Actions, Practice. Here, all good Works; the chief of which are here mentioned, according to our Blessed Master's Words, *If ye know these Things, happy are ye if ye do them*, John 13. 17.

Line 583. *Charity*; Fr. Ital. Lat. Gr. A T. of Divinity; i. e. Grace or Favour, the Love of God and our Neighbour. See 1 Cor. 13. 13.

Line 588. *Speculation*; Here, foreseeing all Things to come to pass in after Ages of the World, from the Top of this supposed *high Hill* in *Paradise*; by Way of Prophecy or Prediction.

Line 606. *He ended*; i. e. Michael spoke no more in this Manner or on this Subject.

Line 610. *Whence*; Sax. From what Place; i. e. O Adam, I know to what Place thou didst go with the *Archangel*, and from what Place thou art now returned to me.

Line 630. *Marish*, or *Marsh*; Dut. O. E. from the Lat. i. e. Of the Sea. A marshy, wet, moorish or fenny Place, which lies commonly near the Sea or Rivers. Read, *As an Evening Mist slides over the marshy or wet Ground*.

Line 637. *Caught*, or did catch; Dut. from the Lat. did lay hold of. Here, did squeeze or touch gently,

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gently, or led them by the Hand, as the *Angel* did to *Lot*, his *Wife* and *Daughters*. Gen. 19. 16.

Line 638. *Lingring*; *Teut.* O. E. Tedious, long in doing Business, loitering, moving slowly on; being unwilling to depart. All this is in Imitation of the *Angel's* conducting *Lot* out of *Sodom*, and most suitable thereto; as if *Lot* left that City with a Reluctance, and was willing to pack up some of his choicest Effects; so was *Adam* unwilling to depart out of *Paradise*. See Gen 19.16.

Line 643. *Wav'd*, for *Waved*; *Sax.* *Dut.* O. E. Past over, blasted or covered like the *Waves* of the Sea, with the Motion of the *Archangel's* Flaming Sword.

Brand; *Dut.* *Fr.* *Sax.* *Teut.* i. e. *Burning*; a Piece of burning red hot Iron, wherewith *Criminals* are *branded* or burnt in the Hand, in Token of *Infamy* and *Disgrace*. Hence comes a *Fire-brand*. Here, the fiery, flaming Sword of the *Angel*, which *blasted Paradise*; after which it hath never been seen by mortal Eyes.

Line 644. *Faces*; contracted from the *Lat.* and *Gr.* i. e. *Forms* or *Appearances*; the Countenance, Visage or *Looks* of a Man. Here, the *Appearances* of many *Angels* from *Heaven*, whom the Poet imagines to have been present at the Execution of that *Divine Sentence* upon *Adam* and *Eve*.

Throng'd, for *Thronged*; *Sax.* *Dut.* *Teut.* i. e. The Gate of *Paradise* was crowded, surrounded and fill'd with great Numbers of those *heavenly Ministers*, who executed God's Commands and Judgments then and ever since.

GEN. OBS. This *Book* in the first Edit. is the longest of all, consists of 1540 Lines, and contains the 11th and 12th Books in the later Editions. It contains a supposed *Narration* of the general *History* of the World, from *Abraham's* Time and to the End of all Things, so far as it relates

relates to the *Kingdom* of the *Messias* or *Christ*; for the greater Satisfaction and Consolation of disconsolate *Adam* and *Eve*. Tho' it be esteem'd the lowest Part of the whole *Poem*, yet it is very instructive, elegant and entertaining: It is a lively Picture and Proof of the fruitful Invention and extensive Learning of the *Author*. The *Foreign Words* are for the most Part of *Latin*, *Saxon* and *French* Original: Neither are here many hard *Terms of Arts and Sciences*, as in the other *Books*; and indeed the Subject of it would not admit of them; which led the *Author* to the Choice of these only.

The *Reader* may take this *General Observation* upon the whole *Work*: It seems to me admirable, how he who has read and understands this *Poem*, can relish any other; because he reads all Things in it: And I wonder likewise as much, how he who wrote it, could be so different from himself in many Places; oftentimes so extraordinary *sublime* and *lofty*, and then so *low*: But even *Homēr* sinks sometimes into *Trifles*.

The End of the Commentary on the Twelfth Book.

F I N I S.

THE *Reader* is desired to excuse and correct these and some other Errors of the Press: B. III. N. 472. read, *Plato was born in the first Year of the 88th Olympiad, and died in the first Year of the 108th.* B. VII. N. 427. for *Stork*, &c. read, *and Feldfare.*



